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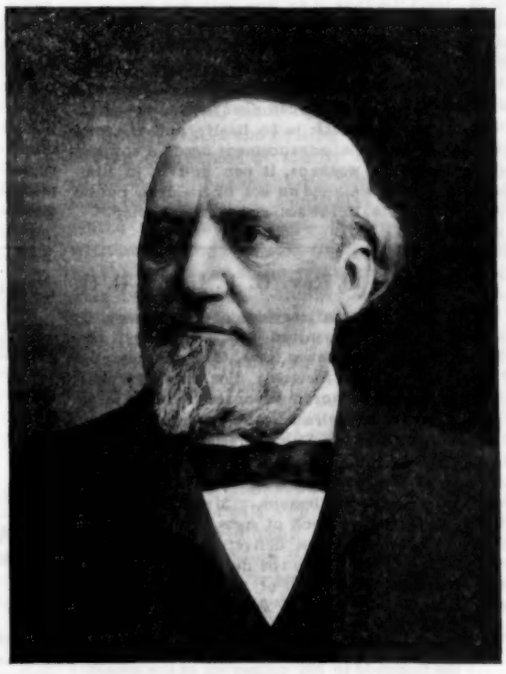
Zion's Herald

WEDNESDAY, SEPTEMBER 13, 1899



Judge Oliver H. Horton, LL. D.

Judge Oliver H. Horton, LL. D.

A NOBLE Methodist layman, whose name is always mentioned with respect throughout the West, is Hon. Oliver H. Horton, LL. D., Judge of the Appellate Court of Illinois. He is referred to in the "Bench and Bar of Illinois," a work edited by Gen. John M. Palmer, ex Governor of Illinois and ex United States Senator, as "a jurist by reason of his profound knowledge of law, a scholar by reason of his familiarity with the writings of master minds of the past and present, a lecturer by reason of the eloquent and exhaustive addresses he has delivered on topics of general interest, and a Christian gentleman whose interest in his fellow-men is broad, deep and sincere."

Judge Horton was born in Cattaraugus County, New York, Oct. 20, 1835. His father was Rev. Harvey Horton, a Baptist minister. He went to Chicago when he was scarcely twenty years of age. For three years he worked in the lumber business. In 1860 he took up the study of law, and three years later was graduated from the law department of the old Chicago University. His reputation as a lawyer and his character as a man were so well established that Mayor Roche, on his election, tendered Judge Horton the position of Corporation Counsel, and even recommended him to the City Council in spite of the protest of the person concerned. It is an interesting fact that for twenty-seven years he occupied an office on the same lot. "He went into that office as a boy, swept it out and polished up the handle of the door, and left it as senior partner of one of the most prominent law firms to go upon the bench." He was elected judge of the Circuit Court on a non-partisan ticket in 1887, was re-elected in 1891, and again in 1897. He was filling this position when he received from the Supreme Court the appointment to the Appellate Bench. The "Bench and Bar" says that he "took to the bench the very highest qualifications for this responsible office, and that his record as a judge has been in harmony with his record as a man and a lawyer, distinguished by unswerving integrity and a masterful grasp of every problem that has presented itself for solution." His rulings have always been in the interest of public morality and civic betterment. In 1889 he introduced into the State legislature a bill to check divorces. He has been a consistent and untiring advocate of court reform, holding that the judiciary should be wholly free from the suspicion of partisanship. In educational affairs he has had a prominent place. He is now first vice-president of the board of trustees of Northwestern University, is a member of the board of trustees of Garrett Biblical Institute and the Lewis Institute, the latter institution being the foremost of its kind in the West with an endowment of between one and two million dollars.

Judge Horton united with Grace Church, Chicago, during the pastorate of Dr. O. H. Tiffany, some thirty-five years ago. While a member of that church he was Sunday-school superintendent for twelve years. When the great fire of 1871 swept over the city, all but sixteen of the twelve hundred scholars were left homeless and scattered, but the superintendent worked with so much energy that in a short time the school was as large as ever. He has held numerous offices and positions of trust in the church. Beside his work for Methodist education, already referred to, he was lay delegate to the General Conference of 1880 and to the Ecumenical Conference in London a year later. For three years he was president of the Methodist Social Union of Chicago, was one of the incorporators of the Chicago Home Missionary and Church Extension Society, is a trustee of Wesley Hospital, and president of both the Superannuates' Relief Association and the Laymen's Association of Rock River Conference. It was as president of the last-named organization that he carried on with William Deering, C. C. Bartlett and others that remarkable campaign last year for equal representation in the General Conference.

It is surely cause for general congratulation throughout the church that a secular and professedly disinterested publication like the "Bench and Bar" is able to say at the conclusion of its sketch of Judge Horton's life that "no one ever has reason to question his perfect sincerity in any expression he may make or any position he may take. If his word can be secured, it is as good as any bond; if his friendship can be won — and worth can always win it — it is as loyal as truth is to itself; and if social order or social advancement needs a support that never weakens, it can find it in him. He never weighed an act of his life, public or private, in the scale of sinister policy."

Funeral of Rev. G. F. Eaton, D. D.

THE funeral services of Dr. George F. Eaton occurred on Wednesday, the 6th. At the house Revs. G. M. Smiley and G. S. Butters officiated. The public services at Epworth Church were attended by a large number of friends, there being nearly seventy-five ministers present. Rev. J. H. Mansfield, D. D., had charge. Rev. Drs. A. E. Winship and Charles Parkhurst read the Scripture lessons. Mr. Herbert A. Thayer sang "Rock of Ages."

Bishop Mallalieu delivered a feeling and fitting tribute upon the deceased, characterizing him as a model of goodness, consecration and manliness, and one of the most faithful and successful of presiding elders.

Dr. J. O. Knowles spoke of the relation of the deceased to his colleagues in the presiding eldership. He was peculiarly fitted for the great office which he so long filled; he never exhibited any spirit of self-seeking, but always strove to do the right and the wise thing. There were no blemishes in his official career and none in his private and ministerial life.

Rev. A. P. Sharp spoke for the preacher and family, and said that they were always made glad by Dr. Eaton's visits. The deceased was consumed with a passion to advance the Redeemer's kingdom.

Mr. Thayer then sang, "Some day we'll understand."

Dr. Mansfield spoke briefly and with much feeling of his intimacy with the deceased, and of the happy fellowship of many years. He was with him at the camp-meeting at Sterling, occupying the same bed one week ago, and they talked and prayed together over the work committed to them. He was one of the truest and most deeply religious men that he had ever known.

Rev. Dr. R. F. Holway made the prayer, and Rev. Dr. William McDonald pronounced the benediction. The interment took place at Hartford, Conn.

A New Idea

The old saying, that "Necessity is the mother of invention," has caused many a one to think, and these thoughts have developed some of the most practical articles in every-day life.

A short time ago a man by the common name of Jones developed an uncommon idea. Being a man of keen observation he recognized the fact that the majority of people would throw away or lay aside an umbrella if only the cover were worn out or ripped, or even partially detached from the frame. He noted, too, that the average person does not think of their umbrella until a rainy day, and then they could not spare them long enough to take them to the store, where they would have to wait several days for a new cover to be sewed on.

The observation developed what is now known as the "Jones Umbrella Roof," which has been so uniquely equipped in such form that even a child can attach it to an old umbrella. Simplicity is the beauty of any invention, and the simplicity and utility of this device have been so thoroughly appreciated by the public in general that nearly half a million of these "Roofs" are already in use.

At first only one grade of cloth was used, but a demand for higher grades has been so universal that silks of every grade, shade and color can be shipped the day an order has been received. Most of this business is done between the manufacturer and the consumer, thus saving to the purchaser the middle profit of the wholesale and retail dealers. — Extract from *The Designer*, September, 1899.

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GEORGE E. WHITAKER, Publisher

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Across the Atlantic

The steamer Kaiser Wilhelm der Grosse has for some time held the ocean records for the fastest day's run, the fastest hourly average for a voyage, the fastest time each way between New York and Southampton, and also between Cherbourg and New York, and New York and Cherbourg. On her latest trip across she lowered her own record from Cherbourg by almost three hours, making the passage in 5 days, 18 hours, and 15 minutes. The distance traveled was 3,049 miles, and the average per hour was 22 68. On the voyage from Southampton, April, 1898, she sailed 3,120 miles in 5 days and 20 hours — an average of 22 29. She has made a better average than that going east (22.51); and while her fastest day's run on this latest trip was 556 miles, she made 567 miles going east in 1898. It will be seen that while she has nominally beaten the record, she is not up to several of her former triumphs. Nothing now afloat has been able to compete with her, but great things are expected of the new steamer Oceanic of the White Star Line, now making her maiden voyage to New York. Less than thirty years ago the Scotia held the record of 2,780 miles (Queenstown to Sandy Hook) in 8 days, 7 hours, and 31 minutes. A five days' passage across the Atlantic is one of the probabilities of the near future. The quickest trip under sail was made by the schooner yacht Sappho, in 1869, Sandy Hook to Queenstown, in 12 days, 9 hours, and 32 minutes.

Constitutional Government for Negros

General Otis has submitted a tentative constitution for the island of Negros. It follows the lines laid down in the provisions made for the government of the provinces which Mexico surrendered to the United States in 1846. The military governor is the highest authority, and he is subject to the military governor of the Philippine Archipelago. The civil governor is to be elected by the inhabitants from among their own number. He is to have an advisory council of eight members, and will also name the members for an insular cabinet, which will be responsible for the administration of local affairs. The acts of all these — civil governor, council and cabinet — are subject to the approval of the military governor. The basis of suffrage is to be either an educational or a property qualification. The approval of the President is necessary; and there may be some delay in this, because it is probable that as finally approved it will be the model for other islands. It will not be promulgated until it is established that the inhabitants have in good faith accepted American sovereignty.

Twenty-Sixth Regiment, U. S. V.

The people of Boston gave the Twenty-sixth Regiment a hearty and cordial reception last week, and the soldierly bearing of the men and officers left a most favorable impression. It is distinctively a New England regiment, and great care has been taken in the selection of officers and privates. Carrying their new Krag-Jorgensen rifles, they marched through the streets in their kahki uniforms, thoroughly equipped for good work in the Philippines. With twelve companies of sturdy men — 106 to each company — the regiment seems large by the side of the militia regiments which went out sixteen months ago with only about half that number of men in the ranks. As the regiment is less than two months old, the movements of the men are not those of veterans, but the drill and setting up they have already had show what may be expected of them a little later.

Qualified Disapproval of Pension Commissioner

The national encampment of the Grand Army of the Republic refused to yield to the radicals who demanded the passage of a resolution requesting the President to remove Pension Commissioner Evans, but it expressed itself as opposed to the present administration of the office. Under a former commissioner a rule was adopted, in connection with the Act of June, 1890, which added more than 400,000 names to the rolls. This was twenty-five years after the close of the war. This rule has been set aside and another adopted which, it is claimed, prevents many claimants from securing the pensions to which many members of the Grand Army believe they are entitled. It is perhaps true that some of the rules might safely be relaxed, as it is probable that in other directions they ought to be made much more strict. If, as charged, all the widows of pensioners are barred out in the event of their having an annual income of $96 or more, the rule might be extended without antagonizing any considerable number of loyal citizens. As a whole the sentiment of the country appears to be with the President in sustaining the present commissioner.

Cost of Pensions Increasing

It does not follow because the total amount paid for pensions during the fiscal year ending June 30 was less than last year, that pensions are decreasing. As a matter of fact, pensions are increasing, notwithstanding the number of deaths every year. The amount paid out does not represent the annual cost of pensions in any one year, because millions of dollars are paid for back claims. Last year the pension office actually paid out $138,355,000, but if the monthly pension roll for the month of June be multiplied by twelve, the amount is only $130,968,000. That is $649,496 more than it ever was before, although the number of pensioners was 2,195 less. The average pension in 1889 was $131; in 1899 it was $166 — an increase of twenty-five per cent. No one complains of this. On the contrary, the sentiment of the whole country is overwhelmingly in favor of the widest liberality in the matter of pensions. No country in the world is so generous. The veterans ought not to forget this, and it is a matter of regret that they did not endorse the commissioner who is enforcing the laws. The laws may be changed, but a strict and faithful adherence to the statutes is the foundation-stone of pensions. The pension claim agents received as fees $730 000 in 1898; last year they received only $476,969. This probably accounts for much of the opposition to Commissioner Evans.

Nyassaland

Most people have scarcely heard of Nyassaland, but already its development is attracting capital. It is now known as the British Central Africa Protectorate. About five hundred Europeans and nearly the same number of British Indian subjects comprise the force which has set for its task the opening up of this part of the world. The immigrants from India are proving themselves excellent settlers, and if India's surplus millions can find a home in Africa, two problems will be solved. The Sikh troops are commended for their intelligence and self-respect; the troubles with the native population are gradually disappearing; sanitation is reducing the range of disease, and medical treatment is diminishing its fatality. With telegraphic communication with London, Nyassaland is not so far away after all. Already there are five English steamers on Lake Nyassa, and by the end of the year there will probably be as many more on Lake Tanganyika — right in the heart of Africa. The cultivation of coffee is very profitable; while

rice, cotton and tea are grown with satisfactory results. Communication by sea is established through the Portuguese port of Chinde, at the mouth of the Zambesi, and the chances are that within a few years Cook's tours will include Blantyre and Zomba — the principal towns of Nyassaland.

Sunday Labor

Except among those engaged in steam and electric transportation, there appears to be no increase of Sunday labor in Massachusetts. According to the Bureau of Statistics the number of persons engaged in gainful occupations exceeds 1,100,000, and of this number only about 150,000 are regularly engaged on Sunday. Of this latter number there are about 113,000 in domestic service, 19,000 in hotels and restaurants and miscellaneous industries, and about 18,000 in transportation. This is a better showing than was anticipated, and it will be a gratification to many to know that there is no increase in the number of those who are compelled to work on Sunday. It would be interesting to know if what is true of Massachusetts is also true of New England. The chief sinners are the transportation companies, and for this the public is largely responsible. It is no surprise to learn that the workingmen very largely prefer not to work on Sunday, but it is strange that they are so slow to perceive that profaning the Sabbath is an invitation to the employers of labor to disregard the day. The only means of maintaining the right to rest on Sunday is to emphasize its religious character.

Dreyfus Adjudged Guilty

The court martial at Rennes gave its verdict against Dreyfus on Saturday, and sentenced him to ten years' imprisonment. The vote stood five to two; four to three would have set him at liberty. The court declared that there were extenuating circumstances, but that Dreyfus did communicate the documents enumerated in the bordereau. The verdict excites an indignation that is almost universal. The world does not believe Dreyfus guilty. It believes he is a victim sacrificed at the demand of the army, and it looks upon this latest travesty of justice as the most disgraceful act ever committed against an innocent man. The verdict occasions little surprise. It was anticipated during the last week of the trial, although the evidence reported did not warrant it. Unfortunately the French law prescribes no rules for determining the sufficiency of proof, and refuses to take cognizance of the means by which a jury is to determine its verdict. It directs each juror to question himself in silence and meditation, and in the sincerity of his conscience to ask what impression has been made upon his mind. The witnesses for the prosecution are men for whose opinion the army has profound respect. In accordance with the law they have stated their opinions without the necessity of producing the evidence on which these were based. They have exercised their right to quote the opinions of others. All this is regular and proper according to French methods of procedure. Remembering this, one has only to recall the testimony as presented day by day to see that the court-martial is very likely to have the support of the army in its decision. This decision is not that the prosecution has proved Dreyfus guilty (which would be required under American and English law), but that the defence has failed to prove him innocent as required by the Code Napoleon.

Future of the Dreyfus Case

It remains now for the friends of Dreyfus to appeal to the Supreme Military Council, but that body cannot set aside the verdict unless some article of military procedure was violated by the latest court-martial. In order to bring the case a second time before the Cour de Cassation (provided all the proceedings of the court-martial were in accordance with the law), it is necessary to discover some "new fact" which was unknown at the time of the trial, or which, being relevant in the opinion of the Cour de Cassation, was not admitted. Whether the categorical denial of the German Emperor constitutes such a fact remains to be seen. It is possible that President Loubet may pardon him, and it is not unlikely that he will do so. The end is not yet.

Keyless Boxes for Post Offices

When a person hires a box in a post-office he is required to deposit the price of each key furnished him. This is returned to him when he surrenders the keys. In the meantime the Post Office department is obliged to set apart a regular division to keep the accounts growing out of this arrangement, and to take care of $400,000 in the shape of deposits. This entails a great expense and trouble, with nothing to show in the matter of profit. After much experimenting the Department has entered into a contract with a company to furnish boxes with keyless locks to the post-offices in New York, Philadelphia, Chicago, Boston, St. Louis, and six smaller cities. They will be given a thorough trial, and, should they prove successful, will be introduced throughout the country, although the present boxes will be retained in some cases to meet the wants of large publishers and others who prefer to have keys.

Defective Classes in Massachusetts

Massachusetts takes a census once in ten years. The last was taken in 1895, and that part of the report which deals with social statistics has just been published. It appears that the population of the State was 1,942,141 in 1885, and 2,500,183 in 1895 — an increase of 28 7 per cent. The increase in the number of paupers but slightly exceeds the increase in the population, being about 31 per cent. About 60 per cent. of these were of foreign extraction, and that is just about the proportion of the population. Thus far the statistics are what might be anticipated, but other figures are surprising. The increase in the number of insane persons was 40 per cent., in the number of deaf 50 per cent, in the number of convicts 76 per cent, and in the number of prisoners in jails and lockups 109 per cent. The increase in the physically defective is moderate when compared with the increase in the socially defective. It is to the immigrants that we owe these large increases. Of the convicts they furnished 74.6 per cent., and of the prisoners 81 5 per cent.; of the insane they furnished more than two-thirds of the whole number, and of the idiots about one-half. Less than 40 per cent. of the crime is attributed to drunkenness. Such statistics are forcible reminders that New England still has her full share of the difficulties of an advancing and an increasing civilization.

French High Court of Justice

The President of the French Republic has issued a decree assembling the French Senate at Paris on the 18th instant in its capacity as a High Court of Justice for the trial of M. Déroulède and his alleged accomplices on a charge of conspiracy against the Government. M. Fabre has been conducting investigations for the last few weeks, and is said to have discovered much documentary evidence that the Nationalists and Royalists, under the lead of M. Déroulède and others, have been plotting the overthrow of the Republic. Should the trial take place, it will be the most important held in France for many years. The High Court of Justice has been convened but once before (at the time of the trial of General Boulanger in 1889), although the law constituting it has been in force twenty-four years. Every year a committee of nine senators is chosen for the investigation of any cases which may demand proceedings before the High Court. The President of the republic selects the procurator-general and the advocate-general from members of the Cour de Cassation or from the Courts of Appeal. The president of the Senate is the presiding judge, and there is no appeal from the decision of the court. All the sessions of the court must be open to the public. The votes are written and signed by each senator, with his reasons for voting as he does.

English and American Railroads

The dense population of England, the comparatively short hauls and high rates of freight, give English railroads an immense advantage over American roads. It is a matter of surprise to learn from a recent report that the dividends of the English roads for the year ending December 31, 1898, averaged only a little more than three and one-half per cent. That is the smallest ever known in the history of the country; but the highest return for forty years is only four and three quarters per cent. The percentage of expenses to receipts was fifty-eight. Comparing these figures with the eleventh annual report of our Interstate Commission for the year ending June 30, 1898, it is seen that the expenses were sixty-five per cent. of the receipts, and that the dividends were 1.78 of the capital stock. Only a little more than one-third of the stock paid any dividends at all, and the average dividend

on this third was about five and one-half per cent. The average passenger rate was less than two cents a mile, and the ton-mile rate for freight was only eight mills. These are said to be the lowest rates ever recorded. The railroads of England were not opened, like those in this country, as pathways for pioneers; they were established in a country that had been settled for centuries. Our railroads have been a mighty factor in the development of the country, and the losses which their construction and maintenance have entailed have been more than made up in other ways. Taking all the factors into account, the American railroads suffer nothing in comparison with the English roads.

Psychotherapy

A distinguished physician has recently published a most interesting article demonstrating the influence of the subconscious mind over the organs and functions of the body, and explaining the reason why fraudulent and fanatical charlatans may be expected to produce certain results. To the article he gives the title, "Suggestion as a Cause and Cure of Disease," or, in a single word, "Psychotherapy." By simply suggesting certain immediate results to persons who had all the symptoms of the gravest diseases, and fortifying the suggestion with some harmless medication, he has repeatedly duplicated cures which so-called healers have ascribed to miraculous power. There is no hypnotism attempted, although the methods employed are suggestive of it, but much light is thrown on some of the fields in which medicine and psychology meet. The venders of spurious science and counterfeit faith have disquieted many good people, but medical science is after the facts which appear in connection with the cases where humoug outstrips the present scientific methods, and it will not be long before these will be collected and formulated for the good of mankind.

Suffrage, Sovereignty, Supremacy for Whites Only

It is nearly nine years since Mississippi adopted a constitutional amendment practically disfranchising the Negroes of that State. South Carolina followed her lead in less than five years. At the last presidential election these were the only two States in which the Negro was disfranchised. Since then Louisiana has adopted a similar amendment, and Alabama seemed about to do so in the early summer, although she has since concluded to defer action. North Carolina will vote on an amendment of the same kind next August — three months before the national election. There is no doubt that the amendment will be carried by a large majority. Virginia is now agitating the question, and proposes to accomplish the disfranchisement by a summary act of the legislature. The Democratic Convention of Maryland came out against the election or appointment of colored men to office, and the managers of the party will make that an issue during the present campaign for the election of a governor. The Negro population of these States, in 1890, was 3,408,602, which is very nearly one-half the whole number of Negroes then reported in the United States. The cry of white suffrage, white sovereignty, and white supremacy has met with a response so ready as to alarm the friends of the Negro everywhere.

Pig Iron

The great commercial barometer, pig iron, keeps rising, although it long ago reached the highest point for many years. It is only about a year ago that the manufacturers were glad to sell it for $10 a ton, but they refuse to consider orders offering double that amount now. The advance began in December, and appeared to have halted in March and April, but it has made gigantic strides since then. Everything is running at its fullest capacity. Furnaces that have been out of use for years are running night and day, and everything is being done that can be done to bring the supply up to the demand. In spite of all this, iron is still rising, and manufacturers are perplexed to know how to meet their contracts. The consumption of iron and steel is good evidence of material welfare, but the present state of the iron market threatens disaster later on. It will not be long before we shall be able to catch up with the demands of our own market, but the prices which must be charged for iron and steel products now will drop by at least a third then.

Patience Promises Peace

Last Friday the British Cabinet Council took the initial steps for another conference with the Boers of the Transvaal. It will be held at Cape Town, but it must be held quickly and its action must be final. This is much better than sending an ultimatum to Oom Paul, and it probably will result in a definite agreement between the two governments. The sober-minded statesmen to whom the interests of Great Britain are committed will be very slow to accept the alternative of a war which might involve the whole of South Africa, civilized and uncivilized. They have undertaken to redress the grievances of the Uitlanders, which from the British point of view are serious, but when they shall have secured all that it is possible to obtain without resorting to war, it is not believed that the residuum will warrant extreme measures. The Dutch are making a bold stand, and they deserve the sympathies of the whole world.

Arctic Explorer Peary

Mr. Robert E. Peary, who is a civil engineer in the United States Navy, is making one more desperate attempt to reach the north pole. The steamer Windward arrived at Newfoundland last Saturday, bringing the first news that has been heard from Peary since he sent the steamer Hope south, August 13, 1898. It is about the usual tale. He has succeeded in getting fifty miles further north than Sverdrup got in the Fram; he has lost seven of his toes, which disabled him on Jan. 6, and prevented his taking advantage of the spring months; but he will remain at Etah, in Whale Sound, during the present fall and winter, and next February he will start north again. He will be well supplied with provisions, and the whole tribe of the Arctic highlanders will support him. The Windward will return to Etah next July with provisions for three years; she expects to find Peary there. Last winter was the coldest Arctic season that Peary has ever known. The thermometer dropped to 70 below zero, but there was no snow and no storms; only the intense cold which froze the basins, harbors and sounds so thoroughly that many of them did not thaw out during the summer. The Windward herself was not freed from the ice until Aug. 2.

Events Worth Noting

Admiral Dewey sailed on Sunday from Gibraltar on his way to New York. He has promised to arrive there on the 28th.

Up to date there have been over two hundred cases of yellow fever in Key West; the fever is of a mild type. There are four cases in New York, among passengers on the steamer Lampasas from Key West.

The troops in India have been notified to hold themselves in readiness for orders to South Africa. There are three regiments of cavalry, four of infantry, and three batteries of field artillery at Simla ready to embark.

Lord Curzor, Viceroy of India, has endorsed the bill, drawn up by Clinton Dawkins, financial member of the Viceroy's Council, making gold the legal tender of India. It is hoped that this action will benefit the industries of India.

There was more gold in the Treasury last Thursday than the Government has ever had at any one time before. The net gold and bullion, including the $100,000,000 reserved for the redemption of U. S. notes, amounted to $253,900,591. The amount never reached $200,000,000 until last year.

The State Board of Regents for the University of California has accepted the plans drawn by M. Bernard, of Paris, for the new buildings to be erected for the University by Mrs. Phœbe Hearst, widow of the late Senator George Hearst of California. The cost of the new buildings will be between $7,000,000 and $8,000,000.

The German Government has bought from the Duke of Saxe 9,000 square miles of land in the province of Santa Catharina, Brazil, one of the most fertile in regard to soil in that country. This tract of land is sixteen per cent. larger than the State of Massachusetts. There are thriving German colonies there already, and this movement is being watched with interest by the other nations.

The War Department has issued orders for the organization of two colored regiments to be known as the Forty-eighth and Forty-ninth Volunteer Infantry. All the field officers are white men now in the regular army. The company officers are all colored men who served either as regulars or volunteers in the war with Spain. The Forty-eighth will be organized at Fort Thomas, Kentucky, and the Forty-ninth at Jefferson Barracks, Missouri.

EMPHASIS UPON PERSONALITY

THE mighty word in Christianity which needs renewed emphasis is Personality. Our religion is not only founded by, but grounded in, the person of Jesus Christ. It begins in a personal devotion to Christ, and it ultimates in a perfection of personality through and in Christ. It is propagated, under the guidance of the Holy Ghost, through personal work, man's service for man. The heaven which it promises is realized when the Heavenly Father and His child meet in the perfect personal union made possible by the triumph of righteousness. We must break loose from bondage to everything which keeps us from entering freely into perfect personal union with Christ. It is a personal bond. That emphasis must not be lost. It has been strong in the thought and life of every victor Christian and is the assurance of conquest to each waiting heart today.

PRACTICAL ATHEISM

THE most fearful denial of God is not made by the mind. It consists in the denial of practical life. Men have the opinion that there is a God, and yet act as if there were no God for them. This is practical atheism. The Pharisees were guilty of it. It has been a prevalent mood in the religious history of the world. It threatens the very life of the Christian church today. It is so easy to say "Lord! Lord!" But when there arises the plain matter of acting as if God were beside us and we responsible to Him for every motive and item of conduct, our task becomes harder. Yet men ask us for an expression of life that will conform to and confirm our confession of faith. They have the right to do that. And we seldom fail to give them orthodox opinion; our greatest failure is in right living. But the faith is dead when denied by the life. Practical atheism contradicts the most rigid insistence upon orthodox symbols. The greatest heresy is not an honest doubt; it is a loveless life. The atheism of the schools and the essay can be met; the atheism of the counting-room, market, and home is the deadliest enemy of the cause of Christ.

SAVED INTO LIFE

JESUS of Nazareth is the world's Saviour from sin. But He is more. He is the Saviour into goodness. The Gospel is not only the good news of rescue from peril, it is the glorious message of rescue into life. Preaching does not consist solely in solemn warnings and calls to the unconverted; it is the blessed task of teaching and training which results, not in the cure of the hurt, but in the prevention of any hurt whatever.

And so Jesus comes not only to save men from the results of their sin, but supremely to save them from any sin at all. His work is not to mediate pardon so much as it is to make and keep men holy. Thus the great question is not, "From what are we saved?" but, "Into what are we saved?" Christ does redeem us from the guilt of sin. But this is only the first step. He leads us into the opulent life. Too many Christians are looking backward to bewail their past. Jesus calls them to look forward and anticipate the riches of their future. God wants us to enter into the treasures of the life that shines before us. "Follow the gleam."

EDITORIAL PROGRESS

WE are cheered and encouraged at noting the progress made by the *Omaha Advocate*, due, we are persuaded, to a continued study of our "Aids to Reflection." We are glad to call attention to some of the signs of improvement.

And, first, the *Advocate* is now convinced that the so-called critical questions ought to be discussed, and that theological students should be acquainted with them. This insight is no doubt due to reflection upon our second and third queries: —

"Whether ignorance of fundamental questions be the best preparation for meeting them.

"Whether the problems of scholarship can be solved by illiteracy, be it in high places or low."

We felicitate ourselves and the readers of the *Advocate* upon this happy result.

And now that we are in such complete accord on this point, we make no question that the *Advocate* will agree with us that it is no longer necessary to drive the ingenuous theological students with blinders, and that it is not wisdom on the part of any theological faculty to ignore these questions, especially now that the resources of conservatism have been so notably increased. During the last summer the *Advocate* has made such remarkable contributions to the subject, both editorially and otherwise, that the most timorous conservative could hardly fail to wax valiant in fight and put to flight the armies of the aliens. Sayce, Hommel and the files of the *Advocate* would certainly make a rocky foundation for the truth against which no gates of hell or of higher criticism could ever prevail. When we see the critical Goliaths going down so fearsomely before the sling of the Omaha David, we feel like canceling our fifth query, "Whether suppression of the truth be really necessary to the existence and progress of the kingdom of God."

A second point in which decided progress is shown is the ability to write on this subject without referring to Sayce and Hommel. This shows distinct advance. The *Advocate's* utterances on these scholars have been a sore puzzle to us. Sayce has been held up as a great scholar, and the handsomest things have been said about him. At the same time among the ravages of the higher critics which are to be especially condemned, mention is made of their attitude toward the book of Daniel. But Sayce is a radical of the radicals on Daniel; and we were left with the painful query whether the *Advocate* had secretly gone over to the higher critics, or whether it was blindly repeating names without knowledge of the authors' teachings. Considering the value the *Advocate* attaches to the historicity of Daniel, we have been distressed to find such a book endorsed by such weighty authority. We feel unfeigned satisfaction, therefore, at this omission of the reference, which was becoming mechanical, to Sayce and Hommel. We urge the *Advocate* or its contributors to read Sayce on Daniel, and then prepare an article on Sayce as conservative!

Of course the *Advocate* recalcitrates some against our counsels and instructions, not wishing to be made wise too fast or too violently. We sympathize with this feeling, and will not lay up against it its last demurrer in an editorial, "Identification Made." To be sure, there is still a little mumbling about an animus, but Spinoza, Voltaire, and Paine are quietly dropped. The paper concerns itself almost exclusively with who were meant in our original queries, and the *Advocate* succeeds in identifying them to its full satisfaction. Then we are charged with insulting persons when we never mentioned any person whatever. The *Advocate* needs to consult some one on the elementary code and decencies of editorial writing. When we make personal references we will accept the responsibility, but so long as we write impersonally, we decline to be responsible for outsiders' interpretations of what we may have thought.

One of the identifications is made through the medium of a letter from Dr. Munhall, into which he ingeniously and with admirable worldly wisdom contrives to insert an advertisement of his published lectures on the Bible, price six cents each — which, quality considered, is certainly very reasonable. The Doctor is pleased to speak kindly of us, which good feeling we reciprocate and extend also to the editor of the *Advocate*, believing, as we do, that with both the editor and the evangelist the head is the peccant part. We urge them to come out from among the Jebusites and the Perizzites and the Hittites and the Blatherskites with which heathen they too long have dwelt.

Missionary Statistics

IT is an extremely difficult thing to get accurate and complete statistics of foreign mission work, owing to the different systems of reporting adopted by different societies, as well as the different meanings put upon the words "foreign missions," some ruling out all missions in foreign Protestant countries, others including all missions to non-Christians in home countries. But though the totals are slightly different according to the method of enumeration adopted, and no two authorities agree on all points, they all agree that steady progress is being made.

The "Almanac of Missions," published by the American Board for 1899, gives the number of Protestant foreign missionary societies in the world as 242, missionaries 11 839, native laborers 67,754, communicants 1,448,861, income $16,244 372. Great Britain leads in every item. The summaries in the *Missionary Review of the World* differ a little from these, chiefly in being more comprehensive and detailed. They make the total missionary force 14 210, of whom 4,313 are ordained missionaries, 4,253 are wives, 2,263 laymen, and 3,382 unmarried women. The total native helpers are given as 64,420, of whom 4,185 are ordained. The communi-

cants are put at 1,255,052, and the adherents or native Christians at 3,372,991. The scholars are given as 944 430. In all these items there has been healthy growth during the year. The societies having the principal incomes are as follows: Church Missionary Society, $1,657 990; Society for Propagating the Gospel, $1,190 674; Methodist Episcopal, $946 942; Presbyterian, $835 581; Baptist Missionary Union, $782,474; American Board, $687,209; London, $579,595; Wesleyan, $523,536. There are only these eight societies that go above the half-million line — four in England and four in the United States — two Methodist, two Congregational, two Church of England, one Presbyterian, and one Baptist. The total gain in income during the year is about one million dollars according to the "Almanac," and about half a million according to the *Review*.

Vindication by Resolution

THAT Croker should carry Tammany or Quay Pennsylvania, would be a matter of course; it is scarcely less surprising that Dr. Schell has been "vindicated" by the Northwest Indiana Conference.

So far as we can learn by the published report and by private advices, the "vindication" was mainly secured by complaints of "persecution" by "enemies." No attempt was made to break the force of the facts except to say that Dr. Schell did not know what was in the "guilty and convicting contract." This is entirely credible, considering the brevity of the contract and Dr. Schell's secrecy in the matter! And by considerations of this kind, which any honest man outside of a Home for the Feebleminded ought to see through, a "vindication" was secured for Dr. Schell, and a resolution was passed condemning the course of ZION'S HERALD.

As to "persecution," any thief in prison could complain with equal justice of the judge and prosecuting attorney as persecutors. The facts are the only "persecutors" and "defamers" in this case.

And now that the "vindication" is secured, we are curious to know how much it means. Since there is no question concerning the "guilty and convicting contract," and no question concerning the tangled web of falsehood which has resulted, and no question concerning the brazen defiance of the moral sense of the church, are we to understand that the Northwest Indiana Conference approves of these things as compatible with the "character of a gentleman and Methodist preacher," and as things to be held up for others to imitate? Are our young people to be urged to go and do likewise? Is it to be hereafter in order for church officials to exploit their positions for their own gain: for instance, to loan church funds and secure a commission for themselves, to travel on passes whenever possible and charge the church full fare in the bill of expenses? These are samples of what officials have been doing, and they also will doubtless feel vindicated by this action. If the action of the Northwest Indiana Conference means this, and we fail to see how it can mean any less, it is certainly a very notable contribution to Methodist ethics.

PERSONALS

— Miss Henrietta Bancroft has traveled 29,000 miles and delivered 255 addresses in behalf of the Woman's Home Missionary Society.

— Rev. George B. Smyth, D. D., and family, of Foochow, China, have finally settled at the Wesleyan Home, 19 Wesley St., Newton.

— The *Epworth Herald* says: "Dr. J. J. Tigert, editor of the Southern *Methodist Quarterly*, puts in his spare time holding revival meetings in and about Nashville."

— Hon. William J. Bryan has subscribed $250 for the proposed new $10,000 Presbyterian church at Salem, Ill. During his boyhood days Mr. Bryan was a member of this church.

— Chester D. Massey, Esq., has been elected lay treasurer of the Educational Society of the Methodist Church of Canada to fill the vacancy caused by the death of Hon. W. E. Stanford.

— Prof. Joanna Baker, who has given the last year to study of archæological themes in the University of Chicago, now returns to her work as professor of Greek in Simpson College, Indianola, Iowa.

— Miss Phœbe Parkinson has sailed for China under appointment of the Woman's Foreign Missionary Society to the new English school at Foochow. She is sent out by the Columbia River Branch.

— It sounds like the records of old times to read in the *Western Christian Advocate* that, "During the past three years, at Shelby, Ohio, the pastor, Rev. John Wilson, has received into the church by letter and on probation 239 persons."

— In a retrospective editorial Dr. Hoss, of the *Nashville Advocate*, notes in part with joyously thankful words that in his early ministry he took his own father into the church — the fruit in the main of his mother's years of praying.

— Rev. Dr. W. R. Goodwin, of Los Angeles, Cal., recently underwent a surgical operation. In a note to the *California Christian Advocate* he says: "I am on my back in bed, but the doctor promises a good recovery and better general health."

— Bishop S. M. Merrill, Dr. J. P. Brushingham and Dr. Robert McIntyre have been appointed as representatives of the Methodist Episcopal Church upon the committee of religious observance in connection with the Chicago Fall Festival.

— The *Pittsburg Christian Advocate* of last week contains this cheering fact: "Upon the advice of Presiding Elder Fisher a liberal layman of the Cleveland District has made a bequest of $5,000 to the endowment fund for superannuated preachers of the East Ohio Conference."

— Rev. William McDonald, D. D., calls attention to the fact that when Rev. Mark Trafton, D. D., joined the Maine Conference it had just one hundred ministers. "Father" Randall, whose death is noticed elsewhere, was the last survivor of the one hundred. With his decease all are gone.

— We are gratified to note that Bishop Goodsell wrote to the Conference host, Simpson Church, Detroit, saying that he would prefer the "common cup" for use at the celebration of the Lord's Supper at the opening of Conference, instead of the "individual cup," which that church recently adopted.

— The Boston *Journal* of Sept. 8 says: "The candidacy of Mr. Oliver H. Durrell of Cambridge for the Executive Council is not only solidly supported in that city, but is winning attention throughout the district. Mr. Durrell has a wide and honorable reputation as a man of business and affairs, and it would be hard to name any one who would fill the office more creditably."

— Rev. C. A. Van Anda, D. D., pastor of Auburn Park Church, Chicago, died at Mackinac Island, Mich., Sunday, Sept. 3, of pneumonia. Dr. Van Anda, accompanied by his wife and daughter Alice, left Chicago, Aug. 19, for a trip up the lakes. On board the steamer were a woman and a sick child who were unable to secure a berth. Dr. Van Anda heard of their plight and surrendered his stateroom. That night he slept on the floor of the steamer, and contracted a cold which developed into pneumonia and resulted in his death.

— Bishop Mallalieu left on Monday night for the West. He will preside over the East Ohio Conference at Alliance, Sept. 13; the North Ohio at Delaware, Sept. 20; and the Erie at Jamestown, N. Y., Sept. 27.

— The many interested friends of Bishop Foster will be gratified to learn that he has had a very comfortable summer. He has remained at his home in this city during the entire season. He is at work on his great theological treatises as he has strength for it. He is now in New York for a few days in connection with some preparation for his volume upon "The Future of Man."

— Rev. W. H. Meredith, of Lowell, writes under date of Sept. 8: "How our much-loved presiding elder, the late Dr. G. F. Eaton, carried his work on his heart is evident to me from the letter before me thanking me for consenting to preach at Sterling two weeks ago today. He says: 'If you could prepare a discourse urging intense and aggressive work upon the church for the present and future, I think it would be timely.' His kindly appreciative words at the close of the sermon more than repaid me for the extra work."

— The *Western* in its report of the proceedings of the Cincinnati Conference, says: "The election of Dr. A. B. Leonard, missionary secretary; Dr. James W. Bashford, president of Ohio Wesleyan University; Rev. George H. Dart, presiding elder of the Georgetown District; and Rev. James P. Porter, pastor of the church at Oxford, as delegates to the next General Conference; and of Rev. Stanley O. Royal, secretary of the Conference, and Rev. J. A. Story, pastor of High Street Church, Springfield, as reserve delegates, is reviewed with general satisfaction."

— Mr. and Mrs. Elbridge H. Thompson, of Lebanon, N. H., so well known as pillars in the Methodist Church in their town, have just returned from a three months' visit to the Pacific slope. Mr. Thompson hoped to meet a brother, a colonel in the regular army, who was stationed at San Francisco, but before he reached that city his brother had been ordered to the Philippines. On their homeward journey Mr. and Mrs. Thompson spent a week in Yellowstone Park, and are very enthusiastic in their description of "nature's wonders" in that marvelous place.

— The many friends of Rev. W. E. Knox, of Waltham, will be pained to learn that he is quite seriously ill with nervous prostration. He was attacked on Monday morning, Aug. 28, when he arose from his bed, with very acute pain in his head, attended with vertigo. We are gratified to announce that he is now relieved from the excessive pain, but his condition is still critical. It is not surprising that this faithful and heroic minister should break down under the heavy load of work for the church that he has tried to carry. He has for many years been willing to assume burdens from which the majority shrank.

— In a private letter Dr. E. W. Parker writes from Shahjehanpore, India: "After forty years in India Mrs. Parker and I are both well and doing full work every day. Yesterday (Sunday) I had four services — preaching three times — once in Hindustani and twice in English to 275 soldiers. I do not think we have had a year fuller of preaching, teaching, account-keeping, writing, etc. We are very thankful to our Father for granting us such health and giving us work to do for Him. Our success has brought us all kinds of perplexities and difficult problems in trying to make 100,000

converts from heathenism over into good true followers of Jesus."

— Rev. S. L. Bryant, of St. Paul's Church, Washington, D. C., called at this office last week. He is spending a few days in this city.

— At the Northwest Indiana Conference six ballots, in all, were taken for General Conference delegates, which resulted in the election of the following: Rev. Drs. H. A. Gobin, S. B. Towne, J. H. Cissell and D. M. Wood.

— Rev. G. A. Pegram, a graduate of the School of Theology of Boston University, is elected to the chair of moral philosophy and historical theology in New Orleans University, and leaves this city this week to assume the position.

— The many sympathetic friends of Mrs. George F. Eaton will be anxious to learn of her condition. A note received from Miss Ethyl Eaton, the daughter, on Monday, says: "Mother has relaxed from the severe nerve strain of the week, and is, consequently, very ill."

— The *Christian Advocate* of New York, in last week's issue, contained the following: —

"Recently we met a gentleman who informed us that our old friend and colleague in New Hampshire Conference, the Rev. L. P. Cushman, who is the father of Miss Cushman, a well-known and efficient representative of the Woman's Foreign Missionary Society, had four sisters. One married Dr. Stephen M. Vail, principal of Pennington Seminary, and for many years afterward professor in the Concord Biblical Institute. Another married Professor Merritt Caldwell, of Dickinson College. A third married Charles Bragdon, D. D., father of President Bragdon, of Lasell Seminary, Auburndale, Mass., and another the Rev. Mr. Titus, of Providence Conference. These four might be classified with the remarkable seven sisters of whom ex-President George M. Steele wrote so interestingly for the *Christian Advocate*."

Believing that the *Advocate* had been misled in the matter, we wrote Principal C. C. Bragdon for the facts in the case, and received the following reply: "The statement in the clipping is *entirely untrue*. There were five sisters named Cushman, one of whom married Dr. S. M. Vail, another Prof. Caldwell, another my father, another a Pendexter, another a Farnum. These sisters had one brother, who was Rev. I. S. Cushman, who died a member of the New England Conference, was once stationed at Lynn, was chaplain in the army, etc. Rev. L. P. Cushman is quite remote, as kin, if any."

BRIEFLETS

Announcement of the death of Rev. Dr. D. B. Randall, with portrait and characterization, will be found on page 1169.

A very scholarly and critical contribution is that in the *Methodist Review* for September-October by Rev. Hosea Hewitt, of the Maine Conference, on "Influence of James Arminius on Modern Religious Thought."

Better an impulsive nature than one that is too slow and cold and calculating. The impulsive person sometimes misses the mark, but he is never guilty of meanly saving his powder until there is no longer any mark to fire at.

Boston University School of Theology will begin its autumn session on Wednesday, Sept. 20, at 10 A. M.

We mention with gratification the notable fact that the *Methodist Review* for September-October contains two contributions from women — one, "Our Responsibility to the American Negro," by Mrs. Isabella Parks, of Atlanta, Ga., and the other, "The Royal Progress," by Mrs. Mary S. Robinson, of Mamaroneck, N. Y.

Almost every act we perform raises a question to which our next act must be the answer.

The beautiful thing about life is that it is all made up of tomorrows, and that every tomorrow may be the beginning of a new life.

Intentions are the echoes of convictions.

Never mind if life does seem all on a level. Raise the level.

The extended discussion of the Schell case, stern and unpleasant as it has been in some of its features, cannot fail to result in incalculable good in clarifying the conscience of the church and in serving as a warning to any who might be tempted to yield to an unholy desire for gain. As we have now presented the main facts, further reference to the matter will scarcely be needed, except in the way of correcting any misstatements that may appear.

The only divinely justifiable war is when a man goes to battle with himself. Then are fired the guns whose sound the devil hates and fears.

What sorrowing one among us has not known some one with a greater sorrow? Courage! This is a brave world, and God does not intend that any one of us shall be worsted.

We sometimes think that the people who go to church every Sunday to hear about God need more of that face-to-face experience that dispenses with interpreters. The religious *oratio obliqua* makes men complacent. If they could but hear God more, and hear about Him less, it would be well for them.

The publisher will be glad to respond to invitations from the ministers, so far as he is able, to go to the churches on Sunday to present briefly the interests of the Wesleyan Association and ZION'S HERALD. Pastors will confer a favor by grouping two or more churches on Sunday, so that he may be able to visit as many as possible during the day. He will also be glad to attend the week-night prayer-meeting in churches in and about Boston if pastors so desire. Correspondence upon the subject is solicited.

What are worries but faithless thoughts about small things? There is no virtue in them. They only belittle life.

Mary De F. Lloyd gives, on page 1180, a very interesting account of the memorial services for the late Dr. William Butler, held in the City of Mexico.

Every man and woman in the world has a work to do. That is as inevitable as the functions of atoms. The question is: Will we shirk it or will we do it?

The *Springfield Republican* celebrated its seventy-fifth anniversary on Sept. 8 in an issue of special and permanent interest. Beside fitting historical reference to itself, and the publication of a facsimile of its first number — to show the life of the people in Springfield and western New England as it then was — it recreates on an extensive plan "the men, the times, and the events of 1824." This is the high ideal of the paper: "To make it a continuing moral force, true to its traditions, advancing with the times and yet never unworthily dominated by them, is a purpose worthy of all consecration and devotion. To that ideal the *Republican* is devoted today as it always has been." We congratulate the *Republican* upon its notable years and record. It is *sui generis*; indeed, its chief distinction lies in the fact that it maintains a unique individuality. Always clean, alert and comprehensive, it treats all questions from a standpoint peculiarly its own. After reading it for twelve years alongside many metropolitan journals we are happy to say that no daily paper is more eagerly examined or more indispensable.

IMPORTANT OFFICIAL STATEMENT OF THE SCHELL CASE

THE New York *Christian Advocate*, in its last issue, treats of the Schell case in an elaborate editorial of four pages. The familiar history of the case is given, and a great many legal and other questions are discussed. We present its position on the main points.

The *Advocate* points out in a quotation from a letter from Bishop Ninde: "In no sense was it [the book] considered an Epworth League publication."

On this point two questions arise. First, in that case where did the "serious official wrong" come in which the Board of Control charged upon the secretary? The publication of a private work for private ends is certainly no "serious official wrong." Moreover, the question of "the book" has to be considered in connection with the secret contract. Then we begin to see what "the book" means.

But, secondly, granting this to have been the view of the Board of Control, what was Dr. Schell's own view of the book? We have shown in previous numbers that he had urged the Leagues to buy the book as official. The *Advocate* recognizes this fact, and says very truly: "The zeal of the secretary in desiring to circulate it obscured his perception."

On the sale of his official influence the *Advocate* says: —

"If Mr. Excell paid Dr. Schell for his influence in circulating the book or in securing his contract from Messrs. Curts & Jennings, the reception of such money on the part of the General Secretary is very reprehensible. Concerning the securing this particular book, we have heard nothing that leads to the conclusion that the Agents gave it to Mr. Excell on account of Dr. Schell's influence. We doubt if they have ever authorized such a statement. If he did so secure it, and shared in the royalty on that account, his influence being the result of his position as General Secretary, that he should think it right to receive money for so doing would show him to be unreflecting, under the dominion of an erroneous idea, or without an acute moral sense. In like manner, if he received money for circulating the book — if that entered into the contract in any degree — it is indefensible from every point of view. Yet that it did enter is indisputable."

The *Advocate* publishes the contract, and adds: —

"This has a bad look, and it looks no worse than it is if interpreted literally; and the burden of removing its sinister aspect is upon those who signed it. Upon it we submit the following:

"1. Not a dollar is taken from the Book Concern. Its contract was wholly with Mr.

Excell, who received the royalty regular in such cases, and paid it out to his employees as he saw fit.

"2. Not a dollar is taken from the Epworth League; for the publication of the book was one of the business enterprises of the Book Concern, which makes and sells the book, and receives the manufacturer's profit thereon.

"Dr. Schell's offense, or 'serious official wrong,' is not wronging the Book Concern, or the League, or Mr. Excell *pecuniarily*."

Contracts are generally made to be "interpreted literally;" that is the custom of the courts. The remarks made in extenuation would apply equally to many an aldermanic boodler who votes a contract. Moreover, the action of the Book Agents would indicate that they did not anticipate any pecuniary advantage from the arrangement. The *Advocate* very rightly adds: —

"It is impossible to conclude otherwise than that his desire to make these profits blinded his eyes to the niceties of taste and to the fitness of things, and dulled his conscience to the requirements of Christian simplicity and the moral danger of the situation. Otherwise he would have weighed every word of that contract; he would not have allowed it to stand a moment; he would have spoken freely of his relation to the book, to the publishers, and to the Board of Control, between whom and such an officer the relation should, and would naturally, be intimate and transparent."

Dr. Schell's failure to do all this, his secrecy in the case, and his denial of the contract when discovered, somewhat complicate the problem for those who seek to condone this "serious official wrong."

The *Advocate* also considers the legal aspects of the case. The question has been raised as to whom Dr. Schell is responsible, and some seem to have reached the conclusion that he is not legally responsible to anybody. The *Advocate* holds that "the Board of Control, which elected the General Secretary, has the power to investigate anything and everything that he does in his official character, to examine documents and to interrogate witnesses, and that there could be no reasonable doubt of the legality of the action that it might take."

It is further pointed out that the Cabinet exercises all the powers of the Board of Control when the latter is not in session. The *Advocate* adds:—

"While the Cabinet could not, in the absence of no previously unknown facts, reopen the case, it terminated in such a way that, should it appear that Dr. Schell is disposed to treat the matter as something of little importance, or should he be inclined to declare that he has done nothing unjustifiable in itself, or assert that the Board has done him wrong, this itself would be a 'serious official wrong,' and would justify the calling together of the Cabinet and his removal from his position. We trust and believe that nothing of the kind will be necessary."

The editorial contains a letter from Bishop Ninde which mostly recites familiar matter. The legal aspects of the case are dwelt upon, and the Board of Control is defended as follows:—

"The Board is not composed of children or of men who are senile and unduly impressible. They are gathered from the widest traverses of the country. They are marked by strong individuality of thought and expression. Some of them are laymen of high professional repute and wide business connections. Others are ministers credited throughout the church as men of mental poise, keen penetration, and God-fearing spirit."

This *argumentum ad verecundiam* would be more effective if the Board had been unanimous in its action. But as seven out of the twenty-two members of the Board protested, and as these also were doubtless "men of mental poise, keen penetration and God-fearing spirit," one is a little embarrassed in distributing the force of the argument. The majority of the Board, in whose defence this argument is tacitly invoked, are known to the great body of Methodists only by their action in this case; and as we have no reason for thinking them to have more "mental poise and God-fearing spirit" than the minority, we must try to form a judgment for ourselves. It is no longer a question of fact, but of judgment on admitted facts. The plain people care very little about these legal questions and other invented complications, but they are interested in righteousness, and they are anxious to have the church stand by righteousness. And from this point of view these plain Methodists and lovers of honesty are deeply dissatisfied with the action of the majority of the Board; for they are convinced that, however much these men of "God-fearing spirit" may raise our reputation for piety, they are debasing our standard of righteousness.

There is No Escape

[*Philadelphia Methodist.*]

DR. SCHELL never perpetrated a grosser piece of folly than when he was duped into signing the contract that now confronts him. There is no escape, and the wisest proceeding on his part would be to confess his folly, and redeem himself. Let him reconsider his methods and forecast for the future. We are sure all his brethren are ready to help him, provided he forsakes the *rôle* he has taken up, ceasing to be an apologist by bringing forth fruits meet for repentance; for the next most beautiful thing to innocence is repentance. This will be his most poignant appeal; it is the curative *régime*.

An Occasion for Plain Speaking

[*Midland Christian Advocate*, Minneapolis.]

WE do not believe there is a single Methodist paper that takes any satisfaction in airing the unfortunate Schell affair. No religious paper ever attained any desirable advantage from sensational methods. But there are times when no journal loyal to its church will fail to accept the responsibilities of courageous speech rather than timid silence or evasive platitudes. By the unwise action of the Epworth League Board of Control the whole church is involved in a wrong attitude toward a serious moral offense in one of its prominent representatives. Even the indulgent majority of the Board of Control charges Dr. Schell with "serious official wrong-doing," which means, precisely, serious moral wrong-doing. We cannot afford to evade or obscure the truth in this matter. Therefore, the Board of Control should have called for Dr. Schell's resignation. Failing to do that, the church should call for his resignation, and every loyal Methodist paper should speak out upon the subject in no uncertain tones. If a public official in political life should be found to have engaged in such transactions, the public press of even his own party would join in his condemnation. As a church surely we cannot afford to show less zeal for official purity.

LET THE AUTHORITIES ACT

[*Michigan Christian Advocate.*]

IT is not necessary for every Epworth League and newspaper in the country to try Dr. Schell. The case is complicated. There are divisive and explosive elements in it. Better leave it with the authorities.

But the authorities should act, and act promptly. It is not enough that the Board of Control has once considered the case. The facts have been canvassed by the public since that. New demands and requirements now rest upon all parties concerned. It is vain to insist that the Indianapolis verdict should be respected, unless the Indianapolis facts and proofs which led to that verdict are given publicity. The verdict of public sentiment has utterly nullified the verdict of the organized court, and a review is indispensable. The Board should be called together at the earliest possible date.

But we make no personal war on anybody. It is Schell as an official, not simply as a man, a minister and a brother, with whom we are now dealing. And it is with the Board of Control as an organized and responsible body in the Methodist Church, not simply as a band of brothers, that we now have to do. This Board of Control found this official guilty of "a serious official wrong," yet with "no wrong intent," and it undertook in view of certain alleged "confession" and other "facts" to stop proceedings and allow the said official to continue in office. Since this action was had, the public has also become cognizant of certain "facts," and loud calls are made for supplementary action — either resignation, expulsion, justification, or something else. The *Advocate* insists that the General Secretary and the Board of Control shall in some way relieve our beloved Methodism of the odium of this scandal. The Discipline provides that "the cabinet shall act for the Board of Control ad interim," that the officers chosen by the Board of Control "shall hold office until their successors are chosen," and that "vacancies in any of the positions except the presidency and the editorship of the *Herald* shall be filled by the cabinet, subject to the approval of the Board of Control." Here, then, is ample authority for suitable action. Dr. Schell is himself a member of the "cabinet." So is the president, four vice-presidents, and the treasurer. So also are the *Herald* editor and the German assistant secretary *ex officio* members. Let these gentlemen get together and do the correct thing. It is not simply "a demonstration in support of Dr. Schell," nor against him, that we want. It is action in vindication of the good name of Methodism, the League, and all parties connected, no matter what its bearing upon persons. There is no use of prolonging the agony. No brother with a right spirit will stand in the way of prompt and judicious action, and if any brother have a wrong spirit the sooner he is dealt with the better.

There has been too much delay already. For long months past hurtful rumors of these irregularities have been whispered about, and for a full month now the dreadful scandal has been afloat. Arrest it at once. Squelch it or explode the machinery. If the persons composing the cabinet are scattered, call them together. If all cannot come, let the rest come. Say something. Do something, if it be only to bid the agitators to pause.

OUR DREARY BURIAL RITUAL

PRINCIPAL C. C. BRAGDON.

IS it not dreary that when there is in the Bible so much of joy and triumph, so much of victory and the "open vision," the Methodist ritual should arrange it so that such mournful and fearful sentences should be the contribution of the "book of comfort" at the funeral service of our beloved transferred? Think of the passages read at the side of our ascended hero, William Butler, for whom David wrote: "Lift up your heads, O ye gates; even lift them up, ye everlasting doors!" If his long-suffering body could have heard these wails of fear — almost despair — I believe he would have shouted right out in meeting: "What ails ye, man? *Have ye no Bible but that?*"

Listen! "I will take heed to my ways, that I sin not with my tongue; I will keep my mouth with a bridle, while the wicked is before me. That I may know how frail I am. Thou hast made my days as a handbreadth. Every man at his best state is altogether vanity. Every man walketh in a vain show; they are disquieted in vain. Deliver me from all my transgressions. Make me not the reproach of the foolish. Remove Thy stroke away from me; I am consumed by the blow of Thine hand. When Thou with rebukes dost correct man for iniquity, Thou makest his beauty to consume away like a moth; surely every man is vanity. Hear my prayer, O Lord, and give ear unto my cry; hold not Thy peace at my tears: for I am a stranger with Thee, and a sojourner, as all my fathers were. O spare me, that I may recover my strength, before I go hence, and be no more! For we are consumed by Thine anger, and by Thy wrath are we troubled. Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance. For all our days are passed away in Thy wrath; we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away. Who knoweth the power of Thine anger? even according to Thy fear, so is Thy wrath. According to the days wherein Thou hast afflicted us, and the years wherein we have seen evil. Man that is born of a woman hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower; he fleeth as it were a shadow, and never continueth in one stay. In the midst of life we are in death: of whom may we seek for succor, but of Thee, O Lord, who for our sins art justly displeased?" etc. And the whole swing of the chapter from Corinthians is "corruption," and the picture that is raised is of worms and decay (specially obnoxious to the friends at this supreme moment), and blots out all the little triumph there is in the chapter and all the hope.

The catch-words of the lessons from the Old Testament are "vanity," "frail," "handbreadth," "transgressions," "remove," "Thy stroke," "the moth," "a stranger and a sojourner," "we are consumed by Thine anger and by Thy wrath are we troubled," and "vanity" again, and "tears," and "spare me." Now, think of any of our matured dead ascended up on high in the hands and the care of Him who put on record, "When thou passeth through the waters I will be with thee." Think of the friends of such a man, who has fought a good fight, kept the faith and entered into the glory to be revealed, listening to such a repetition of wails and fear as we have picked out for our burial service lessons! Is it not time that some man who looks upon the death of the righteous as something other than "going down into the pit," put another light on it before the public for our church?

Lasell Seminary.

COMMEMORATION DAY AT OXFORD

KATE A. HINDLEY.

COMMEMORATION was to be specially brilliant this year because, besides all the usual festivities, the Duke and Duchess of York, our future king and queen, had promised to pay their first visit to Oxford during that week, and to stay in Christ Church with the Dean.

The week after the end of the summer term is the gayest of the whole year, and the undergraduate who can induce his mother or sisters or cousins to come up for the various functions, public and private, is looked upon by his fellow-students as a lucky and happy man. As a rule the students are not allowed to stay in Oxford unless they are entertaining visitors. All the rooms in hotels and lodgings are taken long before, and tickets for college balls, *fêtes* and concerts are bought up eagerly, and by the last day of the term this lovely "City of Dreams," as it has been called, is filled with happy people in charming dresses intent on enjoying everything to the utmost.

Some time before the great day of the Encænia, the heads of the University arrange the list of those who are to be granted the honorary degree of Doctor of Civil Law. There had been much agitation this year, because it was rumored that Mr. Cecil Rhodes, the hero of South Africa and the renowned "Jameson raid," was to be honored in this way. It appears that the degree had been offered to him as far back as 1892, but he was unable to come and take it then, and it is the custom in such cases for the honor to be conferred whenever it suits the recipient's convenience. But since the year in which it had been offered a great many things have happened in South Africa, and public opinion has not been entirely satisfied, so that some of the influential members of the University considered that it was not advisable to enter into a question of politics, and that it would be wiser to withhold the degree. They therefore drew up a protest and sent it, signed with many of the most influential names in the University, to the Vice-Chancellor. He, however, declined courteously to take any official notice of the petition, and therefore the name of Cecil Rhodes was included in the list.

The Duke and Duchess of York arrived in Oxford on Monday afternoon, where they were met by Dean Paget and conducted through the streets from the station to the beautiful gateway of Christ Church, which was erected by Sir Christopher Wren; and the crowd lost sight of them as they swept under the far-famed Tom Tower into Tom Quadrangle in which are the Cathedral, the Hall, and the dwellings of several of the Cathedral dignitaries. They were seen again at one or two of the college balls, a garden *fête* and a flower show, and various private festivities, and then Wednesday, the day of the Encænia, arrived.

Proceedings were to begin at noon, but as early as 10 o'clock crowds were assembling outside the gates which led to the Quadrangle in which stands the Sheldonian Theatre, the scene of the function. These gates were not to be opened till 11 o'clock, and as the crowds gathered and the sun shone down, the heat became very oppressive, so that it was with difficulty that some managed to keep their places. At last the gates opened to admit one at a time, and as the eager ticket-holders got inside, they set off, mostly at a brisk run, to get across the Quadrangle and up the steps and into the best places available in the theatre.

The building was erected nearly two hundred years ago, for the holding of this and similar functions. It consists of a large area and three steep galleries, one above the other. At one point in the second gallery is the Vice-Chancellor's chair with seats for his two proctors on either side. Opposite to these are the great doors through which he is to come in procession, and above these again is the organ with its gallery. In the upper gallery the undergraduates sit with their friends; the second contains ladies for the most part, but a large portion of it is reserved for the heads of colleges and for those who are to receive the honorary degree. The lowest gallery is reserved entirely for ladies, and the area is filled with graduate members of the University.

When the audience had entered and taken their seats, the whole building looked like a huge flower garden, every corner being filled with ladies in brightest and gayest clothing or with their men friends whose more sombre colors served as a setting.

Precisely at 11.30 the organ pealed forth bright music, and as each piece ended, cries were heard for some of the well-known songs and tunes most popular among the undergraduates. These demands were humored more than usual this year, for those in authority were not sure of the feeling of the students about the Rhodes question, and they thought it necessary to keep them in a good temper so that there should be no disagreeable episode during the proceedings.

A little before 12 the Duchess and her ladies entered, the whole of the audience rising and singing "God Save the Queen" and shouting their greetings to

her, until she had taken her seat by the Vice-Chancellor's chair. A few minutes after, the doors were thrown open and the Vice-Chancellor's procession was seen approaching. First came six men in long black robes, with gold and silver rods, commonly called "Pokers;" then the Vice-Chancellor and the Duke of York, followed by the proctors, and then a long train of heads of houses. These were all wearing robes of scarlet, with black velvet sleeves for the doctors of divinity, and rose-pink for doctors of civil law. Again the audience sang "God save the Queen" and "Rule Britannia" as the Duke of York bowed and sat down between the Duchess and the Vice-Chancellor.

Then came the most important business of the day, when the Vice-Chancellor, in a long Latin speech, asked the graduate members of the University whether they would be pleased to admit the proposed distinguished gentlemen to the honorary degree. This was the occasion for much cheering and also for not a few hisses, but it was understood that most had said "placet," and once more the doors were opened, and the eight applicants were found waiting outside with the public orator who was to introduce them. First came Lord Elgin, just returned from his post as Viceroy of India; then Lord Kitchener of Khartoum, resplendent in scarlet coat and gown and a vast array of medals on his broad chest; next Mr. Cecil Rhodes, looking ill at ease and embarrassed; Dr. Hubert Parry, choragus of the University and well known for his skill in music; Professor Maitland, of Cambridge University; Mr. Godman, of the British Museum; Father Ehrle, librarian of the Vatican; and Mr. George Frazer, the well-known writer of the "Golden Bough," and other works. On their appearance the whole building was filled with a deafening roar of cheers and hurrahs, and as this died down a stream of chaff and criticism was poured out on those standing below. The Vice-Chancellor was invited to speak louder, to be careful of his Latin constructions, to take some refreshment; and the public orator was encouraged not to be shy. Then the undergraduates turned their attention to Lord Kitchener, who was very calm and still, but rather bashful at having to face so large an audience; they asked him, "Who polished your medals, sir?" "Were you brought up on Mellin's Food?" and once when he raised his eyes towards the upper gallery, he was invited to "Look up again, and show that sweet smile!" Cheers broke out again when he stepped forward in his dignified and calm manner to shake hands with the Vice-Chancellor and to take his seat in the reserved circle; but the noise was doubled and trebled when it came the turn of Mr. Rhodes to be introduced. He was still rather uncertain in which way public opinion was going to declare itself, for there was an undercurrent of hisses and even some groaning to be heard amid the acclamation. But his face gradually brightened as he was told not to looked "Boered," and asked, "Who upset the apple-cart, Rhodes?" "What is the price of Chartereds?" And he was quite pleased when one voice asked, "What is the Latin for Rhodes?" and the answer came, "Colossus."

After the other degrees had been conferred, and the cheering had died away, the other events of the day were gone through. The professor of poetry delivered the Creweian Oration, commemorating the chief events of the year in connection with the University; then came selections from English, Latin, and Greek essays and verses which had gained the chief prizes. These were recited by the composers from either side of the building in turn, and called forth much enthusiasm, especially the Chancellor's English prize essay on Samuel Johnson, and the Newdigate prize poem on Arcadia.

After these were over, the organ again sounded, and to the strains of "See the conquering hero comes," the procession was re-formed, and the whole train, headed by the Vice-Chancellor and the Duke and Duchess, swept out amid renewed cheering and more humorous speeches from the enthusiastic crowds.

Such a Commemoration Day has not been known in Oxford for years, and so great was the demand for tickets that large sums of money are said to have been offered for them; but the grand traditions of the beautiful and beloved city must all tell against such a demonstration of the spirit of interest in the midst of so much that is lofty and honorable.

Oxford, Eng.

A NOTABLE MEMORIAL SERVICE

REV. GEO. S. CHADBOURNE, D. D.

ABOUT thirty miles above Portland on the Maine coast, and at the entrance to Boothbay Harbor, lies the beautiful summer resort known as Squirrel Island. Among the many attractive places for rest and recreation with which that coast abounds, this island holds a prominent position. It is probably surpassed by none, and is equaled by few. In the beauty and variety of its land and ocean scenery, in the purity and salubrity of its atmosphere, in the tonic quality of the waters which gush from its living springs, and in the character of the people who make it their summer home, it offers attractions and advantages which few places can present. Thither come people from almost every part of the continent to spend a part or all of the vacation season, and those who come once are quite sure to come again. The place is really an incorporated village, governed by an annually-chosen board of trustees, and as none are admitted as residents and none tolerated as visitors except the most desirable, it offers special advantages for families and for the children and young people in them.

But it is not so much on the island itself and its attractions that I would now dwell. I wish rather to speak of one whose name is inseparably connected with it, and whose memory will be long and tenderly cherished by those who dwell there. That person was Hon. Nelson Dingley, Jr., a man whose name and fame are world-wide, and whose greatness and worth will be seen in larger proportions in the coming years. On a summer day nearly thirty years ago, Mr. Dingley, with a party of friends, was sailing past this island, and was impressed with its attractiveness as a place for the purposes to which it is now devoted. Under his leadership it was purchased, and the work of founding there a summer colony was begun. Among the first cottages erected was his, and to that quiet home by the sea he has turned every year since in the season for the rest and recuperation which, as the hard-working and care-worn man that he was, he so much needed.

Of Mr. Dingley as statesman and politician there is no need that I should speak. His character and merits in those relations are before the world. But there were other sides of his character of which most people know but little, and which were revealed more fully to those who were brought into the closer contact and association with his private life. Being one of those thus favored for a number of years, I would be glad to speak of him more fully than I now can as the model man, the respected and loved citizen, and the exemplary Christian. How beautiful and attractive were the modesty and humility with which he bore himself among us, as if totally unconscious of his superiority; how cordial his manner towards all who approached him, and how ready he was to engage in conversation, and to impart to others of that abundant knowledge on almost all themes with which his mind was stored! Most pleasant is the memory I have of quiet half-hours thus spent with him, and of the simple, unpretentious manner in which he showed himself master of subjects on which we conversed. And then how humble and sincere, how unobtrusive and yet how pronounced, was his religious life; special emphasis may well be laid on this side of his character, because it is one none too common in men of his profession. He was a Christian in faith, in spirit, and in conduct, and this was seen and known of men wherever he went. He was a Puritan in principle, but free from the Puritan's repellent austerity of spirit and manner. In all that pertained to the welfare of his island home, and especially in that which affected its moral and religious character, he was greatly interested. Very early in its history he took steps to secure religious services there, the first being held on the rocks near to the murmuring sea. He was among the first to subscribe for the erection of the neat chapel in which services are now held; and he never failed to be present at these services when on the island. If they were of a social character his voice was always heard, bearing testimony to the faith of his mind and heart and the experience of his life. And what a delightful hearer he was in the public congregation! No one could be more helpful and inspiring. From the beginning to the end of the sermon the preacher had his undivided attention, and his wonderfully expressive face showed his interest and sympathy. Well do I remember the last time I had the privilege

to speak in his hearing. It was one year ago, and during his last season at the island. The subject of the sermon was, "The Death and Burial of Moses," and it seemed to have a great interest for him, as I noticed during the delivery. When the service ended he came to me — as was his custom with all the preachers — and with marked emotion thanked me for the sermon. I little thought it was the last time I could give him God's message, but so it was.

When the tidings of Mr. Dingley's death flashed over the land, I am sure that on no hearts, save those of his own kindred, did they fall more heavily than on those among whom he had dwelt on Squirrel Island. And when we gathered there again this present year, the place did not seem as it once had. All appeared to have a sense of personal bereavement, and we moved about as if waiting for "the touch of a vanished hand, and the sound of a voice that was still." What more fitting than that we should hold a memorial service for the friend we so sadly missed? It was held on a Sabbath evening and in the presence of a large and deeply interested audience. Rev. Lawrence J. Pnelps, D. D., presided in a most fitting matter, and appropriate and beautiful music was furnished by Prof. E. M. Bowman, of Brooklyn, N.Y., with a select choir and instrumentalists. Rev. Dr. Crane, a seminary and college associate of Mr. Dingley, spoke of him as the student, and as the citizen of his own State and of our island home. Knowing Mr. Dingley so long and so well, the speaker was well fitted to his theme, and in well-chosen words and impressive manner he set before us the man as he had known him in his earlier and later life. To the writer was assigned the task to speak of Mr. Dingley as the Christian citizen, and it was a most agreeable duty to portray his character and example in that aspect. Rarely, if ever, has any man in public life stood more firmly by his religious convictions, or more fully exemplified them in an upright and blameless life. Of Mr. Dingley's career in Congress Hon. William P. Frye, U. S. Senator from Maine — who also has a cottage on the island and spends his summers there — spoke briefly, but forcibly and eloquently. He told us of the difficulties to be encountered in the National House of Representatives by every man who aims at eminence there, of the quiet and commanding way in which Mr. Dingley had faced and conquered them, and of the proud position which he finally attained and so long and indisputably held. Mr. Frye is a most captivating and impressive speaker, and the tribute which he paid to his deceased friend and colleague was one which those who heard it will long remember. And when the service was ended the dispersing audience must have carried away with them the impression of a man who in the symmetry and perfection of his character is rarely equaled, and who, taken all in all, is but too seldom seen among men.

Medford, Mass.

— Dr. John Hall, in one of his sermons, compared the attacks of infidelity upon Christianity to a serpent gnawing at a file. As he kept on gnawing, he was greatly encouraged by the sight of the growing pile of chips, till, feeling pain and seeing blood, he found that he had been wearing his own teeth away against the file, but the file was unharmed.

THE POWER OF GRACE

REV. S. L. HAMILTON.

THE announcement of the death of that "noblest Roman of them all," Rev. William Butler, D. D., reminds me of an incident related by him in a sermon delivered at the Round Lake Camp-meeting in 1872, which illustrated in a remarkable degree the power of Divine grace to support and comfort under the most adverse conditions.

The meeting itself was one of unusual spiritual interest and power. Among its workers and leading spirits was that prince among laymen, Joseph Hillman, a man mighty in faith and prayer. Amanda Smith was there also, and she did royal work for the Master.

Riding on a train from Round Lake to Albany during the latter part of the meeting, I could not do otherwise than hear the conversation of two gentlemen who sat behind me. They were lawyers, I judged, and not Christians, residents of Albany, but of all the preachers and workers at the camp-meeting which they had attended for the day they were most impressed by Amanda Smith and William Butler. I name Amanda Smith first, for she seemed to have impressed them the most deeply.

Dr. Butler's sermon was on the Sabbath. There had been a great love-feast. The very air seemed surcharged with spiritual influences and power. I had never seen or heard this strong man — the founder of missions in two continents — but had read his "The Land of the Veda," was familiar with his history, had great love and admiration for him, and while I expected much, I was in no sense disappointed. I cannot now give the text, but the illustration to which I allude and which I quote fixed itself on my mind, and has never been forgotten. More than once I have quoted it in a sermon, hoping to strengthen the faith of some thereby.

The illustration was from his personal experience, and set forth the fact that while in India he became a sufferer from ophthalmia, so prevalent there, and was being carried to a city where he could receive necessary treatment. He had been ill, and the journey under the hot sun taxed his strength, which grew less and less, until it seemed to him and his wife, and to the bearers as well, that he must surely die. Should he die, the bearers would be prevented by their caste to touch him — the touch of a dead body would defile them — and he knew and his precious wife knew that in case of his death she would be compelled with her own hands to scoop out a grave in the sand for him, and, I think, without their aid. It was an hour which taxed alike his faith and fortitude. But grace was triumphant. So weak was he that he was unable to raise his hand to his face to wipe away the tears from his eyes, and as his wife rendered this service her own heart ached for him, supposing the tears he shed were caused by excessive pain. Not so. Afterward, when strength was given him, he disclosed to her the fact that they were tears of joy. God wonderfully blessed him there. Though they were amid the sands of the desert, it was a place of fountains, wells, rivers, a very Elim. Said he, "Such was my joy and triumph I felt I would not exchange places with a king upon his throne." And this in answer to a whispered prayer of a man too weak to speak.

"O wondrous power of faithful prayer!
What tongue can tell the almighty grace?
God's hands or bound or open are" —

when such an one prays.

I only a moment ago read of his death. I may not lay a wreath upon his far-away grave, but I tell the story of the grace by which he was upheld, that the faith of others may be stimulated, and that God's name may be magnified.

Los Angeles, Cal.

BOOKER WASHINGTON AT HIS BOYHOOD HOME

M. B. THRASHER.

THE old proverb that a prophet is not without honor save in his own country seems liable to be disproved in the case of Booker T. Washington, who has just been spending a few days here in his old boyhood home, as the guest of prominent officials and citizens of both races.

Mr. Washington was born in Franklin County, Virginia, but soon after the war his family removed to the little mining village of Malden, five miles from here, up the Kanawha River valley, where they could get work in the mines at money wages. Since Mr. Washington has been here this week he has revisited the coal mine where he worked as "miner's helper" at fifty cents a day, the salt furnace where he shoveled and packed salt, and the old Ruffner mansion where he worked as a general chore-boy and where he learned to read and received the stimulus to set out to work his way to Hampton to get, at General Armstrong's school, the education which he has put in practice at Tuskegee.

Several weeks ago, while he was traveling in Europe, Mr. Washington received an invitation from the governor of West Virginia and prominent State officials, the city government of Charleston, and many prominent citizens of the State, of both races, to come to Charleston and attend a series of receptions to be tendered him there. This invitation Mr. Washington accepted, and has been here for the last few days as a guest.

On Thursday evening he spoke to an audience of over a thousand persons, of both races, in the Burlew Opera House. This meeting was presided over by Rev. D. W. Shaw, D. D., pastor of the Simpson Methodist Episcopal Church. Among others on the stage were ex-Gov. W. A. McCorkle, the last Democratic governor of the State, and Gov. G. W. Atkinson, the present Republican executive. Both spoke, introducing Mr. Washington, and highly commending his work. Ex-Gov. McCorkle said of him that while the white men had been discussing the best methods to solve the race question, Mr. Washington had grasped hold of it and done more to solve it than any other man living. Gov. Atkinson spoke of his lifelong acquaintance with Mr. Washington, and closed by saying: "He stands tonight easily the foremost man of the race on this Western continent. I introduce to you Booker T.

Washington, formerly of West Virginia, but now of the United States."

During the course of his address, in which he reviewed his life since he left Charleston, Mr. Washington paid this tribute to the woman who taught him to read while he was working in her kitchen and garden: "Not far from here, in the family of a noble white woman whom most of you know, I received a training in the matters of thoroughness, cleanliness, promptness and honesty, which, I confess to you, in a large measure enables me to do the work for which I am given credit. As I look over my life I feel that the training which I received in the family of Mrs. Viola Ruffner was the most valuable part of my education."

On Friday afternoon Gov. Atkinson tendered Mr. Washington a reception on behalf of the white citizens of the State, at the executive rooms in the State capitol.

Probably the most significant feature of all the meeting has been the universal expressions of admiration for Mr. Washington and the confidence in him which the colored people have shown. The meetings were planned by, and their success was very largely due to, the efforts of Dr. Shaw, pastor of Simpson Church, and Dr. H. F. Gamble, the leading colored physician of the city. On Thursday evening following the meeting in the Opera House, the colored citizens gave Mr. Washington a reception and banquet in the city club rooms, at which Prof. T. McH. Jones, principal of the Colored Industrial Institute, presided. On Friday evening the Vocal Society of Simpson Church gave the oratorio of Jephtha's Daughter in honor of Mr. Washington's visit, and later a farewell reception was given Mr. Washington, at which Dr. Gamble presided. On this occasion Mr. Phil Waters, a brilliant young colored speaker, made an eloquent address, thanking Mr. Washington on behalf of the colored citizens of the State for all he has done to elevate the race, and assuring him that the forty thousand Afro-Americans of West Virginia were with him heart and soul, with their support and appreciation.

Charleston, W. Va., Sept. 1.

Death of Rev. Dr. Daniel B. Randall

"FATHER" RANDALL — as he was familiarly and affectionately called — who has been greatly enfeebled in body for the last two years, died at his cottage at Old Orchard Camp-ground, the evening of Sept. 8. The light which had burned so low, oft flickering as if it were about to go out, has at last ceased to glow.

Daniel B. Randall was born July 18, 1807, in a log cabin in Hardwick, Vt., and was, therefore, ninety-two years of age. He was one of the originators of, and for many years president of, the Old Orchard Camp-meeting Association, and for several years his many friends have marked his birthday on this ground by some affectionate recognition, reports of which have appeared in our columns. He was educated in the common schools of his day, converted at a camp-meeting in the fall of 1826, united with the Methodist Episcopal Church, and was licensed and commenced to preach in the fall of 1827. Admitted to the New England Conference on trial in 1828, he was at once transferred to the Maine Conference and appointed to Augusta. He has, therefore, been seventy-one years a member of his Conference. His death leaves Rev. Mark Trafton, D. D., the oldest member of any of our patronizing Conferences.

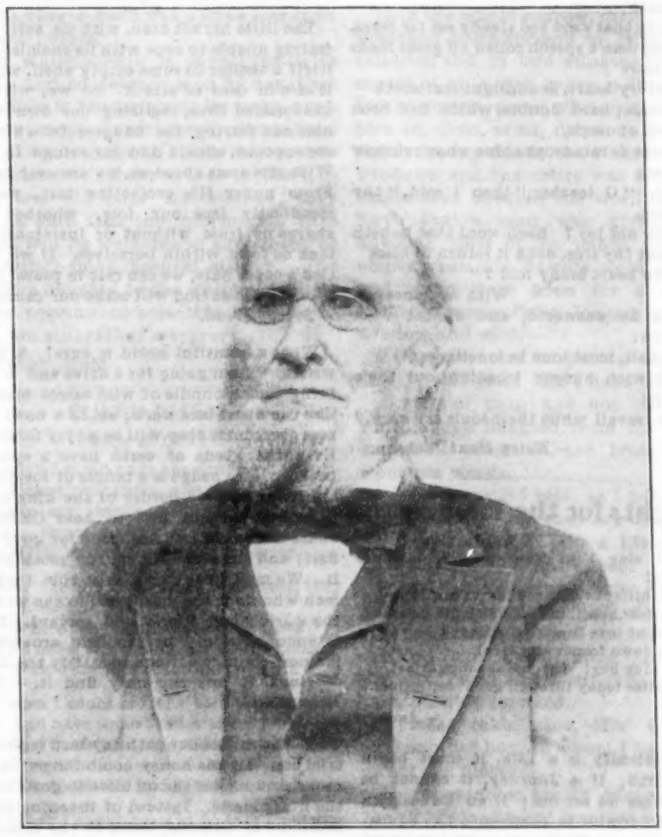
A sketch of Dr. Randall's life would involve much of the history of his Conference, for he joined the Conference three years after its organization, and his tall, spare form has been a conspicuous figure at nearly all its sessions, while his ability and intense personality have made him prominent in Conference affairs. Positive, tenacious, persistent, he was specially qualified to champion the cause of reform. The great temperance cause had his early, continued and hearty endorsement and championship. He identified himself with nearly all the temperance organizations of his active days, and with pen, voice and example contributed to the splendid victories won in Maine.

He was one of the first to identify himself with the abolition movement, and participated openly and fearlessly in the stirring events of those days. His first public protest against slavery was made in China, Me., in 1832. He cast the only abolition vote thrown in his town for James G. Birney in 1840. Elected a delegate to the General Conference at Baltimore in 1840, he gave himself openly to the study of slavery on its own soil, and returned home with his antagonism for that institution intensified. His Conference sent him to the historic General Conference of 1844, and again in 1856.

He has long been closely identified with our school at Kent's Hill as a trustee. In 1844 the trustees of this school, discouraged at its bankrupt condition, voted to surrender it to the Maine Conference; but the Conference utterly refused to have anything to do with the school. In this crisis Mr. Randall consented to act as financial agent, and succeeded, during the year, in putting the school on a good financial footing.

He has been a successful preacher. Gracious revivals set their seal to his ministry. As a preacher he was thoughtful and forceful; and at times, on special occasions, he preached with most marked efficiency and power. His early ministry was interrupted by severe sicknesses occasioned by hemorrhages from the lungs. In 1880 sickness necessitating a surgical operation compelled him to superannuate. But since that time he has been chaplain of the State Legislature, according to the daily press, for nine successive sessions.

On Labor Day — as will be seen in the notes of our Portland District correspondent — he was able to attend a Methodist rally at Old Orchard, to make a few remarks, and to pronounce the benediction.



The Late Rev. Daniel B. Randall, D. D.

His wife died two years ago. He leaves a daughter, Miss Emma Randall, who lived with him, and two sons, Wilbur Randall of New York, and William Randall, president of the California Female College.

The funeral occurred in Congress St. Church, Portland, on Monday afternoon. Rev. G. D. Lindsay, D. D., had charge of the services, assisted by the pastor, Rev. W. S. Bovard. Tributes were delivered by Rev. Drs. Lindsay, A. S. Ladd, E. O. Thayer, and Hon. Joseph A. Locke.

On the Way to Africa

IT is with great thankfulness and praises to God that we are thus far on our return journey to our field of labor in South Central Africa. We find ourselves much improved in body, and our year's vacation in the dear home land has been a great blessing to us in many ways. Our hearts are thankful for the prayers and sympathy of our many friends in America. We feel that our short stay in our native land has, in a small degree, opened the hearts of our people to the great need of our suffering brothers in Africa. May God bring it home more and more to the heart of the church in America, that the Ethiopian may not groan and stretch out his hand in vain, but that men and money may be forthcoming which will gladden the hearts and bring the Gospel to many who sit in the darkness of heathendom in Africa. We ask the prayers of our many friends that we may be faithful to the King, and that there may be no complaining heard in our streets. Our address will be Malange, Angola, So. Cr. Africa.

SAMUEL and ARDELLE MEAD.

Liverpool, E. C., Aug. 28, 1899.

THE FAMILY

THE TEACHER

The people listened, with short, indrawn
breath,
And eyes that were too steady set for tears.
This one man's speech rolled off great loads
of fears
From every heart, as sunlight scattereth
The clouds; hard doubts, which had been
born of death,
Shone out as raindrops shine when rainbow
clears
The air. "O teacher," then I said, "thy
years,
Are they not joy? Each word that issueth
From out thy lips, doth it return to bless
Thy own heart many fold?"
With weariness
Of tone he answered, and almost with
scorn:
"I am, of all, most lone in loneliness;
I starve with hunger treading out their
corn;
I die of travail while their souls are born."

— *Helen Hunt Jackson.*

Thoughts for the Thoughtful

Sing hey! sing hey! The summer days are
dying!
Across the hills the first red leaves are flying!
O heart, dear heart, in leaf and fruit we see
Rich stores of love from God above
Dropped down from every tree!
Sing hey! sing hey! Let joyful songs arise!
Heaven smiles today through good September's
eyes!

— *Anon.*

* * *

If Christianity is a Life, it must begin with a birth; if a Journey, it cannot be taken unless we set out; if an Education, we must determine to commence the education; if Labor in God's vineyard, we must go into the vineyard and begin. — *James Freeman Clarke.*

* * *

The duty of physical health and the duty of spiritual purity and loftiness are not two duties; they are two parts of one duty — which is the living of the completest life which it is possible for man to live. And the two parts minister to one another. Be good that you may be well; be well that you may be good. Both of those two injunctions are reasonable, and both are binding on us all. — *Phillips Brooks.*

* * *

Waiting will not take away the chronic ail, restore nerves and bones, and remove pain; nor will it bring to the empty arms and the lacerated heart what they are always crying for. But waiting brings the beatitude of God — quiet, peace, strength, trust, hope — not with the old bound and jubilance, but other graces, better — quiet, peace, strength. — *J. F. W. Ware.*

* * *

Every life knows moments when remorse makes earth a prison; when the sky becomes brass and is let down upon man's forehead; when earth's fruits turn to ashes and soot; when the horizon closes in until man strikes his bleeding knuckles against it as against a wall and the soul is the condemned prisoner of conscience. But repentant hours are followed by hours of aspiration, when the mind becomes luminous and the body walks but does not touch the ground; when the earth seems a cup filled with the wine of life, the heart rises like a bird, and God grants such intimations of victory and royalty that the soul walks the earth like a crowned king. In such moments the soul despises arguments of immortality. He who holds a bunch of crimson roses in his hand needs no botany to tell him that roses are beautiful. When the birds are in the hedges and the wheat is in the shock, man needs no almanac to see that it is summer. — *Newell Dwight Hillis, D. D.*

* * *

The little hermit crab, with its soft body, feeling unable to cope with its enemies, finds itself a shelter in some empty shell, where it is safe in case of attack. So we, with our unsheltered lives, realizing our own weakness and fearing the dangers to which we are exposed, should find our refuge in God. With His arms about us, we are ever secure. From under His protecting care, we can steadfastly face our foes, whether they charge us from without or insidiously attack us from within ourselves. If we make God's cause ours, we can rest in peace, in the assurance that God will make our cause His. — *Presbyterian.*

* * *

What a beautiful world is ours! A friend writes: "I am going for a drive and I shall bring back a bundle of wild carrot blossoms like the finest lace work; set in a bowl with rose geraniums they will be a 'joy forever.'" Even the weeds of earth have a spiritual beauty. The hedge is a tangle of loveliness; the stone wall is a border of the king's garden. We do not like to hear Christians abuse the world. It was made for good men first; and the best men get the most out of it. We may set it down as a rule that the man who finds the most good in the world is the world's best friend and servant. There is enough beauty in the field around the plainest country cottage to satisfy the finest cravings, if one can only find it. — *N. Y. Evangelist.*

* * *

He who orders our pathway into regions of trial conceals the honey-comb for us in the rocks, and makes the oil olive to grow out of the flinty clefts. Instead of listening to the murmurs of unbelief, listen to the music of the promises; instead of complaining at a hard lot, seek for the honey that lies hidden within it. Selfishness chooses velvet paths and flowery meads; but where Jesus puts you, He goes there with you. He can make desert places blossom with roses. This life will look very different when you study its geography from another world. As you look back upon it from the realms of glory, no portion of your earthly pilgrimage will appear to have yielded such unexpected mercies and benefits as those days of trial when you drew honey out of the rock and oil out of the flinty rock. — *Rev. Theodore L. Cuyler, D. D.*

* * *

There are times when we learn to give thanks for the fundamental blessings which we so often take for granted in our comfortable lives. A little experience of illness makes health seem the best thing in the world. A little loneliness shows us the worth of home and friends. The absence of accustomed help makes the housekeeper recognize the value of relief from drudgery. If the milk is sour of a morning, we perhaps condescend to think of the care and trouble which secures us sweet milk day by day. In times of drought we value an unfailing spring. If care or an aching tooth gives us a sleepless night, we learn to value quiet sleep. A Christian ought not to be too dependent upon comforts, but he ought to recognize their source while he enjoys them with a quiet heart. And when we are inclined to grumble at the lack or loss of some of the artificial and incidental comforts or luxuries of our too complicated lives, would it not be well to preface our grumbling with recollection of these underlying necessities which God has so freely provided? If we were starving or parched with thirst or ill or shelterless, how little we would weigh the lack of what now we miss, perhaps with a vexation that robs us of content. — *Congregationalist.*

* * *

Thank God for Joy!
For glad, sweet thoughts that flood the soul and
spring
Lark-like into the sky to soar and sing;
For kindly airs that woo to bud and flower
Thy dormant being, and awake new power
With each new morn; new purposes that bring
To heart and soul their full and just employ.
Thank God for Joy!

And oh, thank Him for Pain,
That shuts thee in in silence! Wait and know
The rain that breaks the blossom, and lays low
The fair green stalk, doth nourish e'en in grief
The being's root, of future bud and leaf
The guaranty; so shalt thou surely grow
To fairer heights, to nobler powers attain.
Thank God for Pain!

—C. W. Bronson, in *N. Y. Observer.*

A DOORSTEP SINGER

JAMES BUCKHAM.

ALMOST every pleasant summer night, as a boy, I used to hear the mournful but sweet and tender songs of the whippoorwills from the wooded slopes around my native town. I learned to love the sound and to listen for it; and when I left home, as a young man, and went to the city to work, one of the things I missed most was the plaintive lullaby of these singers in the night. Even now, if I chance to hear the note of the whippoorwill in an alien place, a feeling of the most intense longing and homesickness comes over me, and it seems as if I would give the world just to be back in my boyhood's attic chamber, watching the moonlight on the unplastered walls, and listening to that voice from the hemlock hill.

But it was not always at a distance that I heard the whippoorwills in my boyhood days — or nights, rather. There used to be one of them, at least, who was far more neighborly. He would come and sit on the stone step at the back of the house, and sing there pretty much all night. Occasionally, one of the family would get up and try to drive him away, but in a few minutes he would be back again, "whipping" as loudly as ever. Mother used to call him "our doorstep singer." It was rather disturbing, at first, his notes were so loud and penetrating; but we got used to our little musician after a while, and slept through his concerts quite unconcernedly. Since then I have heard of a good many instances of whippoorwills coming to sing on the doorsteps of farmhouses. The broad stone step so often found before the doors of country houses seems to be a favorite concert-platform with this mysterious bird. And how his loud, whip-like note does ring through the house on a summer night, when he sets up his song!

I often used to creep to the window in the hall-way outside my chamber, on moonlight nights, and look down at the little singer on the doorstep. He seemed like a mere patch of shadow, as he hugged the stone, in his coat of fluffy dull black and soiled white. He did not stir when he uttered his long-drawn note, and I used to wonder how he could make so much noise with so little apparent effort. The song was peculiar, heard so near at hand. There were two or

three guttural or aspirant notes in it, a kind of gasping or gulping sound, entirely unnoticeable when the bird is heard at a distance. It seemed as if the singer choked a little, or caught his breath, just after uttering the more distinct and prominent notes. As the phrase sounded to me, so close to the singer, it was: "Whip (ah)-poor-will (ah)!" The "whip" and "will" were real whip-strokes of sound, with a lash and snap to them that fairly cut the air.

Now and then, in a spirit of boyish mischief, I would throw something down at the bird when he was in the midst of his song, and it was astonishing and amusing to observe how suddenly and abruptly he would stop and would dart away before the missile reached the stone where he sat. I used to hear others of the family laughing when, with a half-finished "whip" or "whip-poo," the ringing song would stop, like a violin note when the string breaks.

I must confess that the note of the whippoorwill heard close at hand is rather harsh and disagreeable. It is much more romantic to listen to the song of this bird when it comes from the woods a quarter of a mile away.

Though I roamed the woods a good deal as a lad, and whippoorwills were very plenty in our vicinity, I never discovered more than one of their nests, and, doubtless, would not have found that, if the mother bird had not darted away from under my very feet, just in time to prevent my stepping on her. The nest was a mere hollow in the leaf-mould of a beech thicket on a hillside. There was no pretense at nest-building. The clouded, faintly blotched eggs, two in number, lay on the bare ground in the shallow depression made by the mother bird. I did not touch them, but hastened away, lest they should grow cold before the mother ventured to return.

Once I found a dead whippoorwill in the woods — shot, probably, by some sportsman who mistook it for a woodcock, as the flight of these two birds, when disturbed, is very similar. I was glad of the opportunity to examine the bird minutely, for I had never seen one closer than our doorstep singer. The whippoorwill is one of the oddest looking of birds — a sort of ragged pied-piper of the bird world, mottled all over with indistinct neutral colors, reddish brown, grayish black, and dirty white. The most distinct feature of its plumage is the white collar that crosses its neck in front. The mouth is surrounded with hairy bristles, which aid the bird in catching and retaining its insect food. The eyes are very large and beautiful, as is the case with all nocturnal birds. The claws are short and "stubby," and not fitted for perching. A poet once wrote some beautiful verses on "The Whippoorwill," but the editor to whom he sent them, being something of a naturalist, returned them with the criticism that he could not allow the whippoorwill to "sway upon a bough" in his magazine, since the bird never did such a thing in a state of nature. As a matter of fact, while the whippoorwill never does "perch" in the proper sense of that term, it does sometimes alight on fences and large boughs whose surface is broad enough for the bird to stand upon without grasping.

I was surprised, on taking the dead whippoorwill in hand, to see how large it was. I carried it home and measured it. Its total length, from the tip of the bill to the tip of the tail, was ten inches, and its wing-spread was a trifle less than thirteen inches.

The whippoorwill is so retiring in its habits and so seldom seen by day, that very little is known about its ways, even by the most experienced naturalists. If any boy or girl who reads this article has a chance to observe this mysterious bird, and will note its actions, they may be sure that the information thus gained will be welcome to any editor or any writer upon natural history. The chapters devoted to the whippoorwill, in either popular or scientific bird-literature, are still rather meagre.

Atlantic, Mass.

FULFILLMENT

EMMA A. LENTE.

"I wish I could go to the country-land!"
Sighed poor little, wan little Jim;
"They say there's a hundred meadows there,
With flowers filled up to the brim.

"And the air is so good and sweet, they say,
Where the berries and apples grow;
And miles of nothing but pretty grass,
Where the feet of the children go.

"I wish I could see it!" said little Jim,
"And have some berries to eat;
And I know that the beautiful meadow grass
Would be cool and soft to my feet.

"I think I could breathe in that good air;
I might even run and play,
And my back might grow quite straight and strong,
In the country, so they say.

"I wish I could see it!" said little Jim.
Did the pitying angels hear?
For, oh! one day he hurried away,
With never a thought of fear.

And why should one sorrow for little Jim,
To whom such joy has been given? —
To flee from the narrow, hot city streets
To the infinite meadows of heaven.

Poughkeepsie, N. Y.

IN NOONAN'S COURT

J. L. HARBOUR.

"GIMME one!"

"Oh, please gimme one!"

"O-o-o-h! look at mine!"

"I got a red one!"

"I got a lovely white one!"

"Ain't mine just beautiful?"

"Kin Jimmy have one, too?"

"Thank you, sir, thank you!"

"Yes, thank ye, mister!"

"Yer a gentleman, you air!"

What do you suppose was the occasion of all this uproar in Noonan's Court, one of the most wretched tenement house districts in one of our great cities swarming with the poorest of the poor? It was simply because I chanced to walk through the street, or court, one morning with a small bouquet in my hand. A ragged little girl saw me from afar, and came speeding toward me with one grimy little hand outstretched while she called eagerly, —

"Please give me just one!"

I gave her a great red rose, and she was off like the wind, screaming out in triumph, —

"See what I've got! See!"

Then the whole narrow, dirty, sunless, wretched court seemed to swarm with children, and in two minutes I was the centre of an eager, noisy rabble. Slatternly women, some with unkempt babies in their arms, came to the doorways; frowsy heads were thrust out of windows, and the court was alive with excitement because the word had gone forth that a man was giving away flowers. Most of the hands were still empty when the flowers were all gone, and there were none for a sorrow-stricken woman who leaned out of a window and said, —

"Give me one to put in my baby's hand, won't you? He's dead up here."

A strip of limp and not very clean white crepe dangled from the door in sorrowful proof of the truth of the woman's words.

"I am sorry," I said, as I held up my empty hands, "but they are all gone."

"Here's mine," said a little ragged girl, holding up a white rose.

"And here's mine, Mrs. Skinner," added a scrawny little girl, with a pink rosebud held up toward the window.

"You can have mine for little Tommy," said a boy, all rags and tatters, pushing forward.

"Please take mine, Mis' Skinner," said another boy, to whom I had given a sweet pea blossom.

In two minutes nearly every flower of the widely scattered bouquet was in the bereaved mother's hands, and her tears were falling on them as she said, —

"Thank ye! Thank ye all of ye! I'm so much obliged. I've felt so bad because I hadn't even one flower for my poor little Tom, an' now he'll have so many. They're lovely. Thank ye all!"

We sometimes say and are inclined to think that the people of such homes as these are happy enough because they have never known anything better in their lives. We see the children playing and shouting and wildly gleeful in the midst of their wretched surroundings, and we say they are just as happy as other children, and that their shiftless parents do not care for anything better in their own lives. But is it so?

It takes a fearful degree of unhappiness to silence the music innate in every childish little heart. It will find expression even in such homes and in such streets as these, but it is a false reasoning when we assume that such children are incapable of a higher degree of happiness.

Go into any tenement house district with a bouquet or a basket of flowers and see how the child's innate love of the beautiful finds expression in his or in her eager demand for but a single blossom. The dull faces of the women light up at sight of the flowers, and where this love exists the love of God can be made clear, and His law and love can be taught through the flowers He has created. The flower missions recognize this fact, and they count for

more than mere sentiment. A wise and tactful person can teach many a lesson with a single flower.

Dorchester, Mass.

THE SUMMER WANES

The summer wanes, dear heart,
And fields are browning on the hill and plain,
And thou has slept
Through all the glory of the golden hours —
The sun and rain.

The music of the birds hath filled
The dear home trees,
While all the dim cathedrals of the wood
Echoed their lays;
Yet, all unheeding, thou hast slumbered on,
Nor joined the praise.

The sweetness and the fragrance of the May;
The breezy affluence of June,
With breath of roses from her censers swung,
The long bright day;
Night, with her jewels hung;
The lapsing waters in their sad unrest;
The sunset skies, in gold and purple dressed,

And thou wert missing from it all, dear love!
Thy lips were silent in the songs of joy —
Silence so drear
In the sweet home thy presence made most dear,
Where thy deft hands had wrought,
Moved by love's impulse for the fairest things,
Weaving through all the beauty of thy soul's
Divinest springs!

So brief thine earthly dream of love and life,
And highest service for the Master here,
Such courage for the strife;
So soon the high heart throbbed itself to rest,
So soon the eager, tireless hands
Were crossed upon the breast,
And all seemed ended in the darkness here.

But ah! not so, not so!
Thine eyes beheld a fairer June than ours,
And fairer ways thy tireless feet do go,
Through all the summer hours;
Thine earnest soul is satisfied, we know, —
Infinite gain for every earthly loss,
The early crown without the lingering cross.

— L. L. B., in *Western Christian Advocate.*

DOROTHY HAYS' BIRTHDAY PRESENT

DOROTHY HAYS closed the door of the two-story brick school-house behind her and stood looking off across the sunny fields that stretched away to the west. It was an afternoon in April. The air held a foretaste of summer's warmth, while a covering of softest emerald-green was beginning to creep over the village yards and the roadsides.

The young teacher drew a long breath. "Dear summer! I'm so glad it is coming! I believe I will do it. Yes, I will buy me a watch, and it shall be a present to me on my eighteenth birthday from my dear father and mother."

Notwithstanding the happy light in her clear gray eyes, Dorothy's red lips trembled. She was a slender little girl, with a fair, rose-flushed face, black hair and eyelashes.

It was only a few steps from the school-house to the great, rambling old house where Deacon Jones and his motherly wife dwelt. Dorothy boarded here. When she entered the sitting room, Mrs. Jones looked up from her mending.

"You dear child! Your face is as bright as the spring sunshine."

Dorothy bent her head and kissed the other's faded pink cheek. "I am going up to the cemetery, Mrs. Jones. I will be back in time for tea."

"Don't hurry yourself, dearie. There is plenty of time."

Dorothy Hays was an orphan. She had been born in this village of Dee and lived here until the death of her parents, which occurred when she was ten. The child and her little income of two hundred dollars a year had been left to the care of a widowed aunt, who lived in the city of Raymond. For five years Dorothy had shared her Aunt Margaret's home; then death again left the girl alone.

There was a new guardian — a busy lawyer. Dorothy was anxious to stay in Raymond and complete her high school course. To this her guardian consented, paying over to her her little income and allowing her to make her own plans.

So Dorothy pinched along, learning by experience the value of money. At seventeen she graduated, and came back to Dee and secured a position as teacher in the primary department of the school.

"I shall save enough out of my salary of three hundred to take me to the summer normal during vacation," she was saying to herself as she walked briskly down the village street. "Besides, I've bought myself plenty of clothes — plenty for your station, Dorothy Hays," she added, a little grimly, for she had all a young girl's natural love for beauty.

"Even if I buy the watch I can save a hundred and seventy dollars out of my interest money," she went on. "It will not take me long to save enough for two years at the State normal. Then I can get a position as a high school assistant."

She stopped on the bridge just above the dam and watched the play of the sunbeams on the placid water of the "pond." A tender light shone in her eyes.

"I want the watch," she thought. "How proud and glad I will be to slip a watch in my belt and say: 'Dorothy Hays, it's from your parents!' It will be true. I will not mind others not understanding. I've had my loneliness alone; I'll have my joy. Besides, I am sure they will know and be glad."

A reverent glow made her face beautiful. By this time she had ascended the hill and reached the little white-dotted city of the dead. Passing through the gate, she made her way to the family lot. The crocus bulbs that she had planted the fall before were sending up their brave little purple, white and yellow blossoms.

"I did not think so many of them would be open!" Dorothy cried. "I remember mother used to love them so."

She moved carefully about, now pulling up a weed and again stooping to lay her fingers caressingly against the satiny petals of a blossom. A step aroused her.

"Well, now, they're a pretty sight. Mine you give me has blowed too. I felt like sayin', 'Lord, bless that Dorothy Hays,' when I seed them peart little posies noddin' at me."

It was Mrs. Betty Hopkins, a childless widow. Dorothy's mother had often employed her in the olden times, and the young girl always greeted Betty with a real kindness. On the day Dorothy had planted her bulbs the old lady had been at the cemetery and had been delighted by the dozen given her.

"Come down and see my lot," she said, coaxingly. "I've got it fixed up real kinder nice. Be'n workin' here a spell every one of these warm days."

Dorothy followed her over the slope of the hill and down the other side to a tiny plot of well-kept turf. There were two graves — a long one marked by a low slab of granite and a little one unmarked, save by a rose-bush.

"Indeed, your crocus blossoms are fine, larger than mine, I believe," Dorothy said, and the worn face under the faded black bonnet flushed with pleasure.

They soon started for home, going together as their ways lay in the same direction.

"I spend a lot of time here," Mrs. Hopkins said as she fastened the gate. "Him and little Daisy was all I had. She'd been 'bout your age. I've always lotted on gittin' a stone for her grave. You see her father, he was a soldier, and the government furnished him. I'm so crippled with rheumatiz I can't earn much, and I guess I'll have to give it up. I have my home and my pension, but one can't save much out of eight dollars a month."

"Why, I don't see how you manage to get along!" Dorothy cried, impulsively.

"Oh, I'm real comfortable like," and Mrs. Hopkins drew the hem of her blue gingham apron reflectively through her fingers, "only I can't save. I've tried powerful hard. It hurts to think of little Daisy layin' up there without a bit of stone to mark her grave. She died a long while ago, but little Daisy's a lot to me yet."

A dry sob sounded in her throat. Dorothy laid one white hand on her arm: —

"I understand, Mrs. Hopkins. You know all of my very own are up there with Daisy."

"That's so. Well, I've planned and planned for that stone, but I've got to give it up. It's the disappointment of my life. Once I thought I was goin' to reach it. I had fifteen dollars saved, and I could git a stone for thirty. Then I took sick, and the money had to go to the doctor. Land sakes! What am I plaguin' you with my troubles for? Gittin' along well in school, hain't you? I know the children think they never had such a teacher."

Dorothy replied brightly. They soon reached the gate of the Jones house, and she bade Mrs. Hopkins good-night.

"Thirty dollars," she said to herself as she went to her room to brush her hair. "That is just what the watch will cost."

Mrs. Hopkins' pathetic, wrinkled face kept rising up before her. Even when she was seated at the tea table and Mrs. Jones was urging upon her the cream biscuits and butter, the thin slices of pink boiled ham, with its appetizing horseradish sauce, the maple syrup, and peach butter, she found herself recalling the cadence of that cracked voice when it said, "It's the disappointment of my life."

"I'm planning so much on the normal," Dorothy thought, when supper was over and she was seated under the big hanging lamp, ready to prepare her school work for the morrow. "If I had to give it up, would it be the disappointment of my life? It seems as if that poor woman's whole life must have been a disappointment. There, I will think of something else."

That was easier said than done. All the next day Dorothy was ill at ease, and the next morning she awoke as the first gray light of dawn was creeping over the earth. She reached forward and pulled up a window shade, then lay back on her pillow and looked out.

How quiet it was! In the east a faint rose-flush was growing brighter. Soon the rose had deepened to crimson, and golden rays of light were beginning to chase away the shadows.

The world was a beautiful place; and life, how sweet and true it might be!

Dorothy sprang out of bed, her face aglow.

"Dorothy Hays, you selfish thing! A birthday present, indeed! What better one could there be from a mother than one that made glad a mother's heart, one that told of mother love?"

Two months later Dorothy and Mrs. Hop-

kins again stood in the cemetery. The girl's arms were filled with roses — old-fashioned Scotch ones with their pungent sweetness, crimson climbing ones, fragrant white buds, and full-leafed pink beauties. She massed many on the graves of her parents, then turned to her companion.

"See, Mrs. Hopkins, there are plenty left. I will go down with you."

Together they made their way down the slope. Upon the little Hopkins lot gleamed a new stone, a low, marble slab, with the simple inscription: —

DAISY BELLE HOPKINS,
Born May 4, 1878,
Died June 12, 1881.
AT REST.

No sound broke the silence as Dorothy herself arranged the flowers, dividing them between the two graves. She rose to her feet and Mrs. Hopkins caught her hand.

"I can't say it, Dorothy Hays, but it's all in my heart. May the good Lord bless you! and He will. You can't never know what it all means to me."

"I think I know," Dorothy said, gently, "I remember my mother." — HOPE DARING, in *Wellspring*.

FUSSY MOTHERS

SHE was not a cross-looking mother by any means. She was nicely dressed and lady-like in her appearance, as she entered the public dining-room and was seated, together with her little child, at the same table with me. Her order was given, the food brought, and then began low-toned, but continual, commands to the child. "Eat your dinner now, eat it up." Silence for a moment. "Don't gaze around the room, eat your dinner." Silence. "Eat your dinner now." Every time the poor child dared hesitate over a single mouthful, the command was shot at her to "eat," until, my own pleasure in the meal being spoiled, I left. Now, aside from the unhygienic effect of such bolting of food, I pitied the poor victim of this fussy mother.

Children are often worried because their mothers are too attentive and continually reprove the small ones without reason. A child should be left alone and be allowed to play or amuse itself in its own way without the constant direction of a nervous mother. A boy, for example, enjoys more a few simple toys and something which his own ingenuity has worked out than the most elaborate plaything which has been bought. In the same way the little girl will lavish her affections on a misshapen doll, probably made at home, while the most artistic production of the toy-shop will lie in state, to be taken up on rare occasions. Keep children well, clothe them sensibly, let them understand they are to amuse themselves, and don't annoy them.

If your selfish love has hitherto kept your children dependent upon you, it is your duty lovingly to teach them self-reliance. A wholesome letting alone, and as much personal freedom as may be compatible with its moral development, brings the highest good and the truest pleasure to a child. — *Presbyterian*.

Took Himself to Pieces

GENERAL NICOLLS of New Orleans was well known throughout the Southern States as one of the bravest officers in the Confederate army. He sacrificed an eye, a leg and an arm to the cause which he believed just, and came out of the war, as he declared, "only half a man." But the half that was left enjoyed a joke as keenly as ever. Science replaced the lost members so successfully that nobody who was ignorant of his misfortune could detect it.

The General often told the following story: —

Stopping at a hotel in Mobile a Negro boy was detailed to help him prepare for bed. After his bag was unpacked, and his coat laid aside, he said: "Now, Sam, take off my leg."

Sam stared speechless.

"Don't know yet how to take off legs, eh? Now, look here!"

He unscrewed the leg, and keeping it carefully covered with its long, black stocking, laid it aside.

"Now, take off this arm."

"No, sah! no, sah! Nebber took off no gentlum's ahm in my life!" gasped Sam, turning gray with terror.

"You're a pretty valet. Nothing easier." The arm was taken off and laid beside the leg on the table, and the General prepared for sleep and got into bed.

"Oh, by the way! We'd better take an eye out!"

He took it out. Sam backed to the door, afraid to turn his back on the terrible guest, who stretched himself sleepily, and then said: —

"Now, Sam, take off my head!"

Sam rushed out of the room to the office, and could only find strength to gasp out, "It's de debbil heself, sah! He's taken himself to pieces in room fohty-eight!"

The man who has the nerve to make a joke of his sacrifices in any cause, is very sure of sympathy and approval. — *Youth's Companion*.

BOYS AND GIRLS

WHAT THE TEA KETTLE SANG

N. N. S.

"I NEVER could see why people grumble. For my part, I've always found it the best way simply to do my duty. Now, today, such a clatter, clatter, as there has been in the kitchen where I live! The Horticultural Society is going to meet here this afternoon — I heard Mrs. Barney say so. She's been in a flutter all day, her arms in flour up to the elbows; Miss Lou and Miss Kate flying around with towels over their arms, getting china out of the cupboards, the oven door banging, banging — such an odor of bread and cake! I couldn't begin to tell how many times I've been filled afresh, shoved back, pulled forward, and dumped on the live coals so I'd bubble, sooner. It really has been very trying. I know I'm only a commonplace thing, with no beauty. I heard a cup belonging to the Dresden family pitying me for being so ugly, but one of the stone-wares (who are none of them handsome) said: 'There's something better in this world than being pretty; for my part, I'd rather be useful; and, if it were not for old Mrs. Kettle, what sort of tea do you think the company would be sipping out of *you*?' But what I liked best was to hear the old grandma talking to herself over the cup of tea which Miss Lou carried her: 'I wish I could teach folks to be as contented as that old kettle, doing its duty hour by hour; now and then chilled for a bit, but soon finding its voice again and setting us an example by singing, singing, all the day long.'"

"Auntie, that is one of your make-ups, with an inside to it. I know you heard me fretting because I'm not pretty," for Janet had her own names for things, and always said that auntie's stories made her think.

What do you think she found as the "inside" of this one?

Washington, D. C.

TWO LITTLE GIRLS

I know a little girl
(You? Oh, no!)
Who, when she's asked to go to bed,
Does just so:
She brings a dozen wrinkles out,
And takes the dimples in;
She puckers up her pretty lips,
And then she will begin:
"Oh, dear me! I don't see why!
All the others sit up late,
And why can't I?"

Another little girl I know,
With curly pate,
Who says: "When I'm a great big girl,
I'll sit up late;
But mamma says 'twill make me grow
To be an early bird."
So she and dolly trot away
Without another word.
Oh, sunny smiles and eyes so blue,
And — yes, now I think of it,
She looks like you!

— *Beacon*.

How Would You Like it Yourself?

THERE was a great commotion in the back yard. Mamma hurried to the window to see Johnny chasing the cat with stones.

"Why, Johnny, what are you doing? What is the matter with kitty?" she called.

"She's all dirty, mamma. Somebody shut her up in the coal hole," he said.

"And is that all?" mamma wanted to know.

"Why, yes," said Johnny. "She's dirty and black and horrid! We don't want her 'round."

Mamma was about to speak, then checked herself and went back into the house. Presently Johnny came in, crying, and ran to her for help. He had fallen into a puddle and was dripping with mud.

"O mamma! mamma!" he cried, sure of help from her.

She rose and started toward him, then turned and sat down again.

"Jane," she said quietly to the nurse, who was sewing near by, "do you know where there are any good-sized gravel stones?"

Nurse looked up, astonished, and Johnny stopped his loud noise to stare.

"Stones, ma'am?" asked Jane.

"Yes," said mamma, "to throw at Johnny. He's been in a puddle and is dirty and black and horrid! We don't want such things around."

Johnny felt as if this was more than he could bear, but a funny gleam in his mother's eye kept his heart from being quite broken.

"Please, mamma, I'll never do it again!" he cried in humble tones. "Poor kitty! I see now just how bad I made her feel."

Johnny was then washed and comforted, but he did not soon forget the little lesson of kindness to those in misfortune. — *Sunbeam*.

THE SUNDAY SCHOOL

THIRD QUARTERLY REVIEW

SUNDAY, SEPTEMBER 24, 1899

REV. W. O. HOLWAY, D. D., U. S. N.

I Preliminary

1. GOLDEN TEXT: *The angel of the Lord encampeth round about them that fear him, and delivereth them.* — Psalm 34: 7.

2. THE LESSONS OF THE QUARTER were taken from six different books, namely, one from Hosea, four from Daniel, four from Ezekiel, two from Ezra, one from Haggai, and one from Zechariah. The period of time covered was about one hundred years.

3. HOME READINGS: *Monday* — Hosea 14: 1-9. *Tuesday* — Dan. 1: 8-21. *Wednesday* — Dan. 5: 17-31. *Thursday* — Dan. 6: 10-23. *Friday* — Ezek. 36: 25-36. *Saturday* — Ezra 1: 1-11. *Sunday* — Hag. 2: 1-9.

II Lesson Analysis

1. GRACIOUS INVITATIONS (Hosea 14: 1-9).

In tenderest terms the prophet appeals to degenerate Israel to return unto their God, from whom they had fallen away by their iniquity. He even frames for them penitential prayers and vows: Forgive our wickedness; accept our prayers; and to Thee will we offer the fruit of our lips; no longer will we turn either to Assyria or Egypt in our distress, nor place confidence in idols; for we realize that in Thee the fatherless find mercy. Hosea then represents Jehovah as declaring that He will pardon the backsliding of His people, love them freely and bless them abundantly. The prophet then reminds Israel that they who return shall abide again under God's shadow, and great shall be their prosperity. Penitent Israel thereupon renounces idols. Jehovah promptly recognizes this act. Israel declares, "I am like a green fir tree." "From me is thy fruit found," is the assuring reply. And the prophet closes with the declaration that God's ways are right; in them the just shall walk, but transgressors fall therein.

2. DANIEL IN BABYLON (Dan. 1: 8-21).

Daniel's purpose not to defile himself with the portion of the king's meat and wine, the same having been offered in a heathen temple; the prince of the eunuchs' unwillingness to change his diet lest Daniel should grow thin and the king be offended; Daniel's success in getting the steward to make a ten days' experiment with him and three companions on "pulse" and water; Daniel and his friends permitted to continue on the same diet three years; God's blessing upon the self-denying youths; their successful examination by the king; and Daniel's superiority over all the magicians and astrologers — constitute an outline of the lesson.

3. THE HEBREWS IN THE FIERY FURNACE (Dan. 3: 14-28).

The principal points were: Nebuchadnezzar's golden image and great pageant; the command, laid upon all, to worship it on pain of being burned alive, disobeyed by the three Hebrew governors of Babylon — Shadrach, Meshach and Abednego; the king's anger; the determination of these three Jews not to worship the image, whether Jehovah should deliver them from the fire or not; their immediate consignment to the fiery furnace heated sevenfold; the terrible fate of those who executed the order; the king's astonishment on beholding his victims walking about in the fire unharmed and unbound, and their number increased to four; his summons to them to come forth, and the decree which followed.

4. THE HANDWRITING ON THE WALL (Dan. 5: 17-31).

The scene was Belshazzar's banquet hall. The profanation of the holy vessels taken from the temple at Jerusalem has been followed by a startling inscription traced by mysterious fingers on the wall opposite the seat occupied by the defiant king. The writing remained after the fingers disappeared. The magicians, though promised gifts and honors, could not interpret it. Daniel was finally summoned. He reminded the king of the history of Nebuchadnezzar, well known to him, whose warning he had not laid to account, and of his present and daring outrage upon the Majesty of heaven, and then interpreted the writing: "Numbered is thy kingdom and finished; thou art weighed and art found wanting; thy kingdom is divided and given to the Medes and Persians." That night Babylon fell, Belshazzar was slain, and Darius the Mede took the kingdom.

5. DANIEL IN THE DEN OF LIONS (Dan. 6: 10-23).

The principal points were: The envy excited against Daniel by his elevation to the premiership; the plot formed by his enemies to bring his religion into conflict with a special, irreversible statute; its success, and the king's dismay and sorrow; Daniel thrown to the lions; the king's sleeplessness; his visit to the place the next morning, and the joyful discovery that an angel had shut the lions' mouths; Daniel's release; the terrible fate of his enemies; and the king's decree that all people should tremble at the name of the God of Daniel.

6. THE NEW HEART (Ezek. 36: 25-36).

The Jewish captives in Chaldea were cheered by specific promises, both spiritual and temporal. God promised to purify them, after their return, from "filthiness" and idolatry. He would give them hearts of flesh in place of their stony hearts, and put within them a new spirit. He would multiply harvests for them and make the desolate land bloom like Eden. Then the restored people would loathe themselves because of former wickedness, and the heathen would glorify Jehovah, who would thus vindicate Himself.

7. EZEKIEL'S GREAT VISION (Ezek. 37: 1-14).

By a vision of a valley filled with the dry and lifeless relics of mortality, the utter hopelessness of the Israelites at this time (during the Captivity in Chaldea) was strikingly pictured. But when the prophet was bidden to proclaim the word of life in this valley of death; and when, in obedience to his proclamation, bone sought its kindred bone, and flesh began to clothe the completed skeletons, and skin to cover the flesh; and when from the four winds of heaven the breath of life came, and they that were dead stood up on their feet a vast army, the astonished seer was convinced beyond the shadow of a doubt that there was yet hope for Israel. She would not be utterly cut off. While the doom pronounced on the heathen nations was final and without remedy, for Israel, abject and despairing, there was reserved a glorious resurrection, a sublime future.

8. THE RIVER OF SALVATION (Ezek. 47: 1-12).

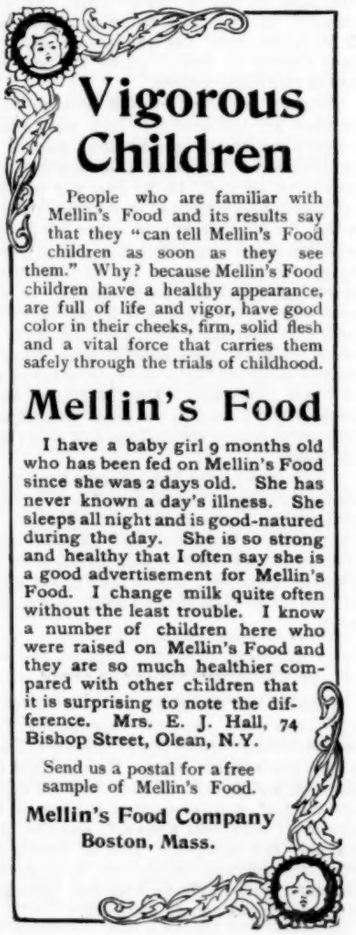
The seer had been shown a vision of the restored temple. There was now displayed to him a tiny stream issuing from under its threshold, which broadened and deepened to a mighty river as it flowed on its eastward course. Its banks on either side were lined with trees whose fruit failed not and whose leaves were for healing. It was further shown to him that this beneficent river transformed the desert through which it passed, and entering the Dead Sea, so completely purified its sluggish waters that fish in abundance swarmed everywhere. Everything lived whither the river came — a type of that blest River of Salvation which for centuries has fertilized and healed humanity.

9. RETURNING FROM CAPTIVITY (Ezra 1: 1-11).

The principal points were: Cyrus' proclamation, informing the captive Jews in his kingdom that they were free to return to Jerusalem and rebuild their temple, and calling upon their neighbors to assist them with "silver, gold, goods and beasts," and to contribute freewill offerings for "the house of the Lord God of Israel;" the prompt response to this permission on the part of Zerubbabel the prince of Judah, and Joshua the high priest, who were the leaders of the first caravan, consisting of about 50 000 persons; and the restoration by Cyrus of the vessels of the temple, which had been taken away by Nebuchadnezzar, to the number of 5,400.

10. REBUILDING THE TEMPLE (Ezra 3: 10-4: 5).

In this lesson the recently-emancipated "children of the captivity" were assembled in Jerusalem in the seventh month (B. C. 535) to reinaugurate the national worship. Under the lead of Zerubbabel and Joshua they cleared away the rubbish from the site of the old altar, and set up a new one on its foundations. They celebrated the Feast of Tabernacles with great enthusiasm. Preparations were at once made to build the second temple, and in the following year the



foundations were laid with impressive ceremonies. Amid the burst of joy which greeted this important event was heard the mournful wail of the "ancient men" who had seen the grandeur of the former edifice and were deeply affected at the fallen fortunes and poverty of resources indicated by the materials for the new building. Though auspiciously begun, but little progress was made on the new structure for above fifteen years, the work being frustrated by the Samaritan "adversaries" who were denied cooperation in building the temple.

11. ENCOURAGING THE BUILDERS (Hag. 2: 1-9).

The prophet asks the aged men who had seen Solomon's wonderful and costly structure, to compare their recollections of it with the poverty of this second house of God. But mean though the latter be, the people must not yield to discouragement. God is with them, and the covenant made in Egypt has not been forgotten. Earth and earth's nations would shortly be "shaken," but this house should be spared. Unto it should flow the desirable things of all nations, for the silver and gold belong to God. Its glory should excel the former glory, and from it should go forth peace.

12. POWER THROUGH THE SPIRIT (Zech. 4: 1-14).

The need of the Holy Spirit was illustrated by Zechariah's vision of the golden candlestick and the olive trees. The vision was designed to encourage Zerubbabel in his despondency; to assure him that, despite all obstacles, his hands, which had laid the foundation stones of the new temple, should finish it to its headstone. Not by human might or power would this great work be accomplished, but by the omnipotent Spirit on whom alone he must depend. Further, he and the high priest Joshua were to stand like olive trees in the church — the anointed ministers and channels of divine grace to all who sought spiritual illumination.

III Questions

1. From what books were the lessons taken?
2. What period of time was covered?
3. What appeal did Hosea make?
4. What promises did God make?
5. What result was reached in this supposed colloquy?
6. What final lesson was drawn?
7. To what decision did Daniel come, and why?
8. What experiment was made, and with what result?
9. How did Daniel and his friends stand the examination?
10. What image did Nebuchadnezzar set up, and why?
11. Who disobeyed his order, and with what result?
12. What made the king astonished?
13. What followed this remarkable adhesion to principle?
14. What sacrilege did Belshazzar commit?
15. What notice was taken of it?
16. Who interpreted the writing?
17. What was the interpretation, and how was it fulfilled?
18. Why was Daniel thrown to the lions?
19. What was his fate?
20. What happened to his enemies?
21. With what promises were the captives in Chaldea cheered?
22. How would they view their wickedness?
23. What effect would their restoration have upon the heathen?
24. Describe the vision of "the valley of dry bones."
25. What was Ezekiel required to say, and what followed?
26. What was the significance of the vision?
27. Describe the river which Ezekiel saw — its source, increase, etc.
28. What effect was it to have on the desert and on the sea?
29. What did the vision typify?
30. Who authorized the Jews to return from captivity, and what induced him?
31. How many started, and under whose leadership?
32. How were they helped, and what did they carry back with them?
33. Describe the movement to build the second temple.
34. What mingled feelings were manifested, and why?
35. Who thwarted the work, and why?
36. What question did Haggai put to the aged men?
37. What encouragement did he offer?
38. Describe the vision of the candlestick and olive trees, and explain its meaning.

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OUR BOOK TABLE

Character and Conduct. Talks to Young People. By George M. Steele, D. D. Curts & Jennings: Cincinnati, O. Price, $1.

This book is dedicated "To the Reverend Professor Benjamin Gill, M. A., of the State College of Pennsylvania, an admired scholar, a rarely equaled instructor, a genial and most delightful companion of many years." The volume is made up from the addresses that Dr. Steele has made to students during his long and successful educational career. The topics are practical and are treated with striking freshness and originality. With his characteristic frankness, he speaks in his preface with great modesty, almost amounting to depreciation, of these addresses; but, if we mistake not, this will prove to be one of the most interesting and permanently valuable of the many books which he has given to the public. The multitude of students who remember the author so tenderly and gratefully will give the book a hearty welcome.

As an illustration of the author's happy and forceful way of putting truth, we present a few paragraphs taken at random from the volume. Speaking on the subject of veracity, he says: "The essence of a lie is the intention to mislead or deceive. Yet there are many persons who flatter themselves that they have avoided telling a lie in its literal and physical sense, while they have intentionally led their hearers to believe what the speakers knew was not true." And on the subject of courage he says: "A man who has no convictions and no standard of righteousness is not likely to manifest any genuine heroism. He commits himself to whatever current happens to be running in the community." And on the subject of "Character and Companionship" there is this paragraph so characteristic of the man: "Our character ought to be so pure and so strong, and these qualities ought so to manifest themselves, that vicious and immoral persons will not feel at home in our company while giving vent to their inward depravity; so that no man will dare to utter an oath, or a scurrilous jest, or a vulgar epithet, to our face. I am always ashamed of myself when a man swears in my presence, even though I be a stranger to him; for I feel that there ought to be in a good man a certain moral dignity that will prove a restraint upon any who are ill-disposed."

The only trouble with this book is that there is not enough of it. We hope that Dr. Steele may be induced to issue a companion volume, for we are confident that he has treasures in reserve which would enable him to easily do it.

The Origin of Sin and Its Relations to God and the Universe. By Rev. E. W. Cook, A. M. Funk & Wagnalls Company: New York and London. Price, $1 50.

This book undertakes to grapple with the profoundest problems of the evangelical system so far as they have to do with the sin of the universe, and confines itself strictly to these. It deals first with that problem which for ages has been deemed beyond the possibility of solution — the origin of sin. As Archbishop Whately says: "The existence of evil is a mystery we cannot explain;" and Dr. John Watson (Ian Maclaren) says: "Among all the problems upon which the human intellect has tried its teeth, the origin of sin is the most useless and hopeless, the most fascinating and maddening." It claims that the doctrine of the endless punishment of the finally impenitent rests upon principles of moral government as immovable as the throne of God; that back of it lies a tremendous and inevitable *necessity* for its infliction — even such a necessity that, without it, the whole moral government of the universe would tumble to ruins; and therefore that, without it, the creation and permanent existence of a system of free moral agents would be impossible. This book is aimed, therefore, mainly at the doctrine of Universalism, not at the Universalist Church as a body of believers in Christianity, *i. e.*, if it is possible to make a distinction between a church and its doctrines — between the Universalist *Church* and Universal*ism*. For while the writer grants that a Universalist may be a Christian, he is equally decided in saying that Universalism is not evangelical Christianity. The Atonement by Jesus Christ is so treated in this book as to be made the great, central fact of the universe. The author finds in the Bible his only authority for the doctrines which he presents. He says in the preface: "It is meant to be in strict accordance with the declarations of the Inspired Word, indorsing heartily the recent utterance of one of our most distinguished preachers. All that the Bible clearly teaches is essential. All that the Bible does not teach has no place in the Christian faith."

Bread from Heaven. By Rev. Joseph S. Dempster, the Converted and Sanctified Roman Catholic, author of "From Romanism to Pentecost." Introduction by Rev. E. I. D. Pepper, D. D., editor of *Christian Standard*, Philadelphia. Christian Standard Company: Philadelphia.

Dr. Pepper closes his introduction with this frank personal assurance: "Our personal acquaintance with the author, our association with him in 'the movement for the promotion of holiness,' our own personal pleasure and profit from his private conversation and public ministry, have greatly endeared him to us. We are happy to introduce him more widely than ever through this volume to our throng of intelligent and appreciative readers." And it is striking that the author closes his volume with these unmistakable words: "False profession of holiness looks fine for a time, and to all appearances sails well, but when it has caught the wind full in its sails, it begins judging, condemning, pounding and slandering others; it wears borrowed clothes, and calls itself by other persons' names. As pastors and evangelists we suffer a great deal from this false holiness. With them everybody is bad, a hypocrite, no one is good but themselves. They exaggerate everything — doctrines, practice, and self-denial. They are ruled by a spirit of publicity and praise. They like to differ from all around them, while agreeing is tame and uninteresting. They present to the world and the church an image of God without His beauty. What can be more sad than this? It is the very opposite of all which is seen in the truly abandoned soul that possesses Perfect Love, and is filled with the Christlike spirit which is 'Pure, warm and changeless, a living fire.'"

Palestine Exploration Fund. Quarterly Statement, July, 1899.

For a number of years the Society designated by the above title — a Society for the accurate and systematic investigation of the Archæology, the Topography, the Geology and Physical Geography, the Manners and Customs of the Holy Land, for Biblical illustration — has been pursuing its labors and publishing from time to time the results. Those who subscribe $2.50 a year receive free the quarterly statements which contain reports of the work done, and also have the maps and books at greatly reduced prices. The latest important publication is entitled "Excavations at Jerusalem, 1894-1899," by Frederick Jones Bliss, Ph. D. The present quarterly has reports on the excavations at Tell Zakariya, and Tell-el-Safi, together with an elaborate paper on "The Ancient Standards of Measure in the East," and much other valuable matter. Mr. Bliss reports, we notice, among the few visitors to his work last spring, "an American soldier on his way back from Manila." Truly, our army in the East has distinguished itself in many ways. This Exploration Fund Society is well worthy of largest support. The general secretary for this country is Mr. Theodore F. Wright, Cambridge, Mass.

The Physical Nature of the Child; and How to Study it. By Stuart H. Rowe, Ph. D. The Macmillan Company: New York. Price, $1.

The scientific study of the child is one of the most remarkable and far-reaching influences and results of this age. This book reveals in clear and luminous language very much of that which has been accomplished. The author is a distinguished specialist, wide in his range and experimentation and exceedingly well poised. We heartily recommend the volume, first to parents, who in reading and studying it would learn much more of the nature of their children and how to deal wisely and successfully with them; second, to preachers, many of whom are unable to minister wisely to the children of their parish because they so little understand their nature; and to all teachers because the book reveals so much that will be especially helpful to them.

The Word and Its Inspiration. Vol. I. By Rev. E. D. Rendell. A Reprint of Antediluvian History, with some Additions. Connecticut New Church Association: New Haven, Conn. Price, $1.

The author, in his preface, sufficiently characterizes this volume in saying: "The interpretation which is presented in this work of the first seven chapters of Genesis is founded on the following general principle, namely, that the letter of the Word of

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☞ 10 cents and 25 cents, at all drug stores.

God contains within it a spiritual sense which is as its life and soul."

The Stories Polly Pepper Told. By Margaret Sidney. Illustrated by Jessie McDermott and Etheired B. Barry. Lothrop Publishing Co.: Boston. Price, $1.50.

Children all over the country will be delighted to have some more of the "Little Peppers." Polly Pepper was a great story-teller, and amused the younger children with the strange tales which were made up in her fertile brain. She continued to tell her stories even when the family was in the big house with Grandpa King and the little Waitneys. Many a doleful face was turned into smiles when Polly was persuaded to tell a story. Some of these stories are given in this book, and will surely interest all children.

Across the Campus. A Story of College Life. By Caroline M. Fuller. Charles Scribner's Sons: New York. Price, $1.50.

This is a record of the sayings and doings of the four years spent in a girls' college. The heroines enter with the freshman class at the beginning of the book, and the end sees them separating after having been graduated. It tells of the good times, of the society meetings, of the pranks of various kinds that only college girls could devise, of their little struggles for the unattainable, and of the helpfulness that prevails. Many kinds of girls are found here, and it is a very readable book.

An Island Heroine. The Story of a Daughter of the Revolution. By Mary Breck Sleight. Lothrop Publishing Co.: Boston.

Thinking that the part played by the inhabitants of Long Island during its occupancy by the British in the Revolution was in a fair way to be overlooked, the author has gathered together the fragments and has published under this title an historically accurate story. While the able-bodied men were in the army, the old men and young boys were left behind to protect the homes from the British. Courage, patriotism of the unselfish kind, and patience are seen throughout the book. The heroine herself is only one of many who showed their love of country by seeing those nearest and dearest to them go away to fight for freedom, and who bravely went to work to do what they could at home.

Little Joe. By Sadie Sargent Calder. James H. Earle: Boston.

"Little Joe" is one of seven short stories bound together in this attractive little volume. The stories are all short. Four of them have bright little newsboys for heroes, and the other three are tales of King's Daughters. Every reader will love the little fellow who was bent on "increasing his talents."

Magazines

— William T. Stead is given the place of honor in the September *Forum* in a contribution upon "The Conference at The Hague." "The People of the Philippines" are treated by Ramon Reyes Lala, a native of the Philippines. Frank Moss, late president Board of Police Commissioners, New York, writes upon "Criminal Legislation by Proxy." Thomas R. Dodd, secretary of the South African League, touches upon "Recent Events in the Transvaal." It is a very full and pertinent number. (Forum Publishing Co.: New York.)

— The *Coming Age* for September will provoke a good deal of healthy thinking. This number is one of the best of this ripening magazine. Rev. Everett D. Burr, of Ruggles St. Baptist Church, writes, not as a theorist, but from experience, on "What the Church can Do to Abolish the Slums." The editor, B. O. Flower, writes very entertainingly and discriminatingly upon "Edwin Markham and the New Conscience." Luther Gulick, M. D., and Rev. R. E. Bisbee write upon "The Family and Civilization." (Coming Age Co.: Boston.)

— The *North American Review* for September shows an independence in editorial management that we do not remember to have observed in this historic monthly in recent years. "The Agnostic's Side," by Robert G. Ingersoll, published in this review in 1887, is republished, and Dr. Henry M. Field writes upon "Ingersoll's Influence." "A Vindication of the Boers," written by "A Diplomat," is very timely. Edward Rod writes upon "American Universities," and "A Filipino" presents "Aguinaldo's Case Against the United States." It is an exhilarating number. (New York, 11 Warren St.)

— *Music* for August is a good number. There is a fine portrait of Prof. F. L. Ritter. Dr. Floyd S. Muckey writes very helpfully on "Some Queries about Voice and Voice Failure." Helen M. Place has a pertinent contribution on "Music Study in the Public Schools." "Editorial Bric-a-Brac" and "Things Here and There" are very full and interesting departments in this number. (Music Magazine Publishing Company: Chicago.)

— The *Biblical World* for September contains several valuable contributions especially for Biblical students. Among these are: "The Return of the Jews from Exile," by President W. R. Harper; "Solomon's Temple" (illustrated), by Emanuel Schmidt; "Individualism and Solidarity as Developed by Jeremiah and Ezekiel," by John Rothwell Slater. There are other important contributions. (University of Chicago Press.)

— Among the leading articles of the *Missionary Review of the World* are: "Medical Missions," by Samuel Fisk Green, M. D.; "Kaleidoscopic Japan," by Rev. George C. Needham; "The Power of Missions in India," by Principal Fairbairn; "The Outlook for Missions in China," by W. A. P. Martin, D. D. (Funk & Wagnalls: New York.)

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The Deaconess Department

Deaconess Work in Boston

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The Training School

—The fall term of the Training School opens Sept. 13, at 10 A. M., with an address from the president of the board, Rev. W. T. Perrin, Ph. D. The public are cordially invited to attend all classes from week to week.

—Many of our able instructors of last year will favor us with teaching, and others who are now so situated as to be able to reach us will also come. Miss Sadie Wiles, of Iowa, a recent graduate of the Chicago Training School, will assist the principal in teaching and other duties.

—Although our class is of fair size, we realize that large numbers of young women in New England are not yet aware of the opportunities our school offers to Christian young women.

—We need money to carry on this work. Our school is not self-supporting. We are training young women for the Lord's work. One hundred dollars a year will pay the board of a student. What better investment can there be than this?—to send out by your means an educated, trained, devoted woman into the homes of despair, to carry the Gospel by word and helpful acts of charity and sisterly love. Help us with your money and by speaking of our school.

—There are some immediate needs of furnishing, such as floor and stair carpetings and a good refrigerator. Possibly some one thus knowing the need may have such to spare from their own homes.

—We appeal especially to our pastors and church officials to send us the names of young women who have proven useful in their own home church, and who may be willing to enter our Training School. Correspondence should be addressed to the principal, Miss Ellen L. Hibbard, 683 Massachusetts Ave., Boston.

Our Home Picnic

Those dear people who fear the deaconesses are so restricted by formality and rules, so burdened by the weight of work resting upon them, that they can never indulge in fun and have few enjoyments, should have attended, as the writer did, a certain picnic at Franklin Park recently. Eight or more members of Home and Hospital took, by means of "Fresh Air tickets," kindly given by the Elevated Road Company, a large party of mothers and children for a much-needed outing, for some had not been away from home even for a day all summer.

There were little babies, big babies, and medium-sized babies. These, together with boxes and baskets of food, cans of milk and tea, had to be carried by the older members of the party, who also escorted the children, whose beaming faces testified to their enjoyment.

After the several parties from North End, South Boston, and the vicinity of the Deaconess Home had gathered at the appointed place, a shady tree was selected under which the mothers with babies could rest and visit while older children roamed at will.

Scenes both amusing and pathetic filled the day. One two-year-old child quickly drew her hand from her mother's grasp, ran as fast as feet could carry her away from the party, and halted not until, alone, many rods away from any one, in the centre of the great green about her, she contentedly seated herself to look about and enjoy, filling her hands with grass, or quietly stretching her diminutive body on its velvet softness. It was the instinctive turning to "mother earth" in the baby heart that brought responsive thrills to our own hearts as well as tears to onlooking eyes.

The crying of one child could not be quieted until a deaconess bethought her that he must be hungry, and bread and milk were supplied. Poor, pale-faced little man! The baby of three weeks had taken his place in mother's arms, the father had deserted them, scarcity of food was constant — what wonder life seemed hard to this baby? The district nurse deaconess who attended the mother during her illness is doing all she can for them, but there is need of more assistance.

A substantial luncheon was soon spread, and how good the sandwiches, cakes, milk and other things tasted, you must go on such a picnic with such a company in order to understand.

After luncheon came games. The mothers with the tiny babies sat visiting and exchanging experiences, while the deaconesses and children played "hide and seek," "color," and other games familiar to the little ones. When the writer objected to playing because she could not run and would spoil their sport, one small boy reached out his hand, saying: "Oh, yes, come in the ring. *I'll* run for you." Such an invitation could not be refused, and bravely did the little fellow show his capabilities for us both. Such racing of deaconesses against each other and the long-legged boy who led the games; such shouts when the chunky little girl distanced the aforesaid boy; such frolic and fun! Green grass and sunshine, stories and games, plenty to eat, and somebody's sympathy in their needs, made this a rare day for these poor people.

But the hour of return drew near. A few hymns, softly sung — so as not to break rules of the Park — but in thankfulness to our Father, and the cars again received us.

As to the sunburned faces and lame muscles of the deaconesses, of which the writer heard next day, she will not further speak, being mindful of *future* picnics and very desirous of invitations to the same.

A Beautiful Sum in Addition

A letter came to the Deaconess Home a few weeks ago from a reader of the Deaconess page in ZION'S HERALD, who lives in one of the suburbs of Boston, saying that she was very much interested in our work, and had been thinking and planning how she could help us. She was not able to give money, but she had decided, after talking the matter over with her husband, that she could make room in her home, where there were eight children of her own, for two little ones from the crowded tenement district for a week or two. Accordingly, two little pale-faced sisters from a wretched attic home were taken to her, their small wardrobe being supplied from our "poor-closet." These poor little creatures had never spent a week in the country before in all their short lives, and the fresh air, good food and kind treatment were an entirely new and delightful experience to them. As the time drew near when they were to return to their home, they expressed the wish that "mamma and the baby could come here just for one day," and come they did, by invitation of the large-hearted hostess, and spent a day and a night in this elastic home, all returning together, with one bright spot in their lives to remember. What a beautiful lesson in loving and glad service which costs something, is here given! "She stretcheth forth her hand to the poor, yea, she reacheth forth her hand to the needy," when she might have excused herself on the plea of having her hands and heart full of her own home cares. If there were more such self-sacrificing devotion to the cause of Christ, the deaconess work in Boston would reach and relieve much more distress and bless many more lives than it is even now doing.

Other friends have helped in this way also, and invitations have been received from several whose homes were too distant from Boston to permit the expense of getting the children there, but the kind willingness to help was sincerely appreciated.

Our District Nurse's Outing

Her *own* outing? Oh, yes, for she could not have given it to others without being there herself (except that our friends who have sent money for this Fresh Air work are "in it" by proxy). She was *really* there, and as we gave you last month a view of her work *in* these poor homes, we will let her now tell you something of the outside ministry of love *for* them: —

"Had promised some poor children an outing the first day I was through with my work early. One day last week I found that I was not going to be very busy, so called at some of these homes to tell the children to be ready right after dinner, and we would go to City Point.

"I had only invited a few small children, but on my way thought I had better buy a loaf of bread, and, with a glass of jelly from the Home store-closet, had a nice little lunch for them. Starting to gather my little ones together, I found the children ready, but more in number than were invited; yet there they were, so I had to take them.

"There were six from ten to fourteen years of age, nine under five, besides an infant in its mother's care.

"Happy little party starting for City Point, each one telling what she would do when we got there. While walking from the car three of the oldest girls began to unfasten their dresses, and by the time we reached the beach they slipped out of their clothes, only leaving on their petticoats, and into the water they went before one had time to speak.

"After coming out of the water the next question was how to get them dressed, as they had not stopped to engage a bath-house. One by one I took them up under the bridge, spreading my large nurse apron about them while they quickly put on their clothes. We had to spread the wet petticoats on the sand, but they were not dry by the time we had to start for home, so the girls had to carry them, wet as they were; yet they did not mind that, for they had had 'such a lovely time!'"

—Hospital and visiting deaconess notes give place this month to *part* of the blessed "Outing" story, but we are sure our friends want these little "Fresh Air breezes," that they may understand perhaps a little more clearly just what these outings mean as tokens of the Divine and human love which so gladly takes these needy ones into its ministering care.

—Our second party at Montwait meant two weeks of fresh air, good food, and sweet Christian home influence to a woman and her sick husband, a mother and baby, four boys and two girls from five different homes, all under the care of two deaconesses, who found themselves kept constantly busy. Not only were the hungry mouths to be filled, the daily routine of housekeeping to be attended to, but the boys needed special looking after, for, in their freedom from city

limitations, they could conceive of such things to do! The neighbors were kind and generous, and took a deep interest in the party. Our friend who sent the check that started this special fund, and others who have added to it, can never in this world realize how much those sacred dollars have given to our twenty summer guests.

—— Among the visitors the past month at the Home was one whose coming we shall always remember with special gratitude, for she easily made us realize that we were "entertaining an angel," but *not* "unawares;" for is not an angel a messenger of God? And surely our honored friend, Mrs. Mary C. Nind, is one of His most faithful and efficient messengers.

—— The deaconess work found, through its representative, many friends at the camp-meetings at the Weirs and Hedding.

—— With our three houses full, as undoubtedly they will be through the winter, we shall need and be very grateful for a good supply of canned fruit and jelly; and, of course, we shall want to share it generously with our poor and sick people outside, as well as with our patients in the Hospital. We have only to remind our many friends, for we know they will be glad to help in this as well as in other ways.

Fall River Deaconess Home

825 Second Street, Fall River, Mass.

Home Notes

—— The Home has been favored during the past month by having as guests Professor Rich and Miss Margaret Eckley from Providence, R. I., Miss Florence Vallncourt from Portland, Me., and Mr. and Mrs. James E. Knotts from New York city. Mrs. Knotts remained with us a week, and we all felt her presence inspired us to earnestness and activity.

—— Miss Adams is still with us. We are hoping the rest and medical treatment she is receiving will do much toward her recovery, and are glad to say she is improving. We trust that she is soon to be restored to health and to the work that is so dear to her and which so much needs her.

—— The Deaconess Cottage at Cottage City closes this week. It was opened early in July, and from the time of opening until now there have been six or eight occupants all the time. Many tired ones have been rested and many hearts during the hard year of work will look back to the summer vacation at the Cottage. May God bless the friends who have made it possible for others to rest while they were resting, and grant that many others out of their abundance may cast in for this work another year!

—— This month has been one of peculiar interest within the Home, from the fact that so many have been helped and kept right in the Home. A deaconess was nursing a sick mother in a tenement of three rooms. Four small children and a very sick baby made so much noise and confusion that the poor mother had little chance for the rest and quiet she so much needed. The baby was taken to the Seaside Home, only to linger a few days, then entered into its eternal home. Another of the children, a little girl of eight years, was brought to the Deaconess Home and kept two weeks. The vermin were routed from her head, her body bathed frequently, and she said she "enjoyed the big house, and eating three times a day at a table with a nice white cover, and knives and forks and a white cloth tucked in her neck to keep her dress clean, and everything!"

A lady came to the door to inquire if we had any work to do. She said, "I thought surely in such a large house there must be something to do." When we questioned her we found she had canvassed the street, going into every house seeking work. She with her husband and little girl had come to the city a few days before, and up to this time neither the wife nor the husband had been able to find any work whereby they might earn money for bread. The husband's extra suit of clothes had been sold in order to pay rent for a room. We employed her to do some work for us, and finding her most faithful, gave her some regular work and recommended her to others. We found a house with moderate rent and aided her in getting a few simple pieces of furniture, and we are now trying to assist the husband in hunting work.

A sixteen-year-old Norwegian girl came to the Home to know whether we could tell her where to find work. She could speak only a few words in English. We asked her to help us a few days to relieve our housekeeper, who was just recovering from a severe illness, and perhaps at the end of that time we could find work for her. She stayed with us, and by her eagerness to learn and willingness to act, she has endeared herself to all of us and we feel it is indeed a happy work to shield and help bright-eyed, happy-faced little Dora.

A number of others who needed help for a few days, and who required love and sympathy, have shared our Home for a short time during the month.

—— Donations during the month have been as follows: Deaconess Aid, $5; Edgartown M. E. Church, $3; flowers from Myricks, Acushnet and Dighton; from friends in Fall River, a sewing machine, a rocking-chair, five straight chairs, three boxes of valuable household articles, besides several bundles of clothing for the supply closet.

Providence Deaconess Home

85 Harrison St., Providence, R. I.

Home Notes

—— The vacations for this summer are all over, and our family is a united one once more. While the regular work has been somewhat disturbed on account of the absence of workers, we feel that much has been accomplished, though not all we had hoped for. Our minds and hearts are full of plans for our work during the fall and winter — sewing schools, kitchen-garden classes, Junior Leagues, mothers' meetings, etc. With renewed physical strength, and an abiding faith in our Guide, "whose we are and whom we serve," we expect success and the accomplishment of great things "in His name" this coming winter.

—— About three hundred bouquets of flowers have been distributed in the hospital and among our "shut-ins" during the month of August. We had a very pleasant call from three members of the Epworth League at Middletown, R. I., who came laden with baskets and boxes of most beautiful flowers.

—— Through the kindness of one of our city pastors, tickets were furnished three friends for a sail down our beautiful Bay. This outing was much enjoyed by these three women, who rarely ever go out for a day's pleasure.

—— The "children's friend," an unknown person to us, sent two dollars, one for the emergency fund (which comes regularly every month), and one dollar requesting that we use it in giving some one an opportunity to go for an outing. Three mothers and eight children were taken to the Park for an afternoon. The various parts of the menagerie were visited and much enjoyed; then an hour or two was spent in listening to the sweet music of the band. Long before the time to open the lunch boxes there were symptons of hunger among the children, and when the lunch was finally spread out, the sandwiches and other things disappeared like magic. When the time came to go home it was with some regrets that the afternoon was not longer.

—— The work and interests of our Home were presented at First Church, Pawtucket, Sunday, Aug. 27, and a liberal collection given by the members. Sept. 3 the work was presented in the Methodist churches at Phenix and Washington, R. I.

—— Will our friends please not forget that the canned fruit and jellies will be acceptable as usual. We have some empty jars that we will send on application, that you may return them to us filled. The Mercy and Help department of one Epworth League is soliciting canned fruit for the Home. Will not others do likewise? This fruit is used in our Home and also among the sick and poor.

FROM OUR TRAVELERS' AID NOTE BOOK.

—— A young woman, very much inexperienced in traveling and ignorant in many other ways, came into the station late in the afternoon, *en route* to T. The last train had gone, and she must wait until the following morning for another. She had no friends in the city, and very little money. The "Travelers' Aid" accompanied her to the Y. W. C. A. boarding house, but they were crowded and could not take her in for the night. The young woman was brought to our Home and a place provided for her, and the next morning was safely seen aboard her train.

Many young girls and women come to the city entire strangers, sometimes expecting friends or relatives to meet them who through misunderstandings of various kinds are not there when they arrive. Great dangers attend the young girl coming into a large city alone, and the protection and help of a Christian woman in the station is a blessing. Many such are helped by the "Travelers' Aid."

—— Some months ago we wrote of a woman who died of consumption and left four children, the oldest twelve years, who kept house for her father and cared for her two brothers and a sick baby sister. In a few weeks the baby died. Then the twelve-year-old girl began to show signs of her mother's disease. She was taken to a kind physician and sent to the country, but it was too late. Her little life, which had been so full of devotion to her invalid mother and sick sister, faded, and went out; and as we watched the tired, wasted little form, we could but think that in her devotion she had laid down her beautiful life for others.

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MEMORIAL SERVICES FOR DR. BUTLER IN MEXICO

MARY DE F. LOYD.

ON Saturday, Aug. 19, came a telegram announcing the death of the well-beloved and honored founder of the Mexico Mission, Dr. William Butler. The pastor of the English congregation, Rev. H. A. Bassett, at once began preparations for holding memorial services the next day. In spite of the short notice, the chapel was full of sympathetic friends. The floral decorations were beautiful, white roses, ivy, and tropical palms being in profusion. A large portrait of the deceased, draped in black, hung on the wall. The service throughout was solemn, yet not sad. Indeed, on such an occasion the heart of the true Christian, while deeply sympathizing with the bereaved, must sing a song of praise to Him through whose grace has been given to the world the pure, uplifting example of such a true, brave, noble, unselfish life. He shall rest from his labor, and most truly his work shall follow him.

The writer of this article, as a representative of the Woman's Foreign Missionary Society, read a paper on "Personal Reminiscences." The pastor presented, in an eloquent and impressive way, the work and character of the sainted man whose memory is dear to all Methodism. He also rendered a tribute of just appreciation to the son who so nobly and ably has helped to carry on the work begun by the father. Mrs. Jennie Smith Healy, of Cincinnati, sang with great pathos and power solos entitled "Waiting," and "Cast Thy Bread upon the Waters," which was one of Dr. Butler's favorite songs.

Monday morning saw a great many of our Methodist schools all over the Republic closed.

On Sunday, Aug. 27, another memorial service was held in the large auditorium under the auspices of the Mexican congregation. The church decorations were exquisite. From the Vera Cruz District came two magnificent offerings of pure white cape jessamines. The other districts, as well as the Epworth League of the Methodist Episcopal Church, South, our own Spanish congregation, the boys' school in Puebla and the girls' school in Mexico City, all sent large wreaths of the loveliest flowers, ferns and palms. These were arranged around the large picture of Dr. William Butler. Just over his portrait was a large motto with the words: "To Die is Gain." The background was of purple, and the letters of double white artificial violets. It was the offering of the William Butler Chapter of the Epworth League, organized in the girls' school of Mexico City. A great many tropical plants had been sent over by the manager of the Jardin Hotel. A large cross of purple violets stood in front of the pulpit, nearly hiding it. Other floral offerings from friends were placed at the sides.

All the music on the program except two hymns by the entire congregation, was rendered by persons who requested this as a privilege; so it, too, was a loving tribute—an offering to the dear memory of a life well spent. The members of the William Butler Chapter sang "Asleep in Jesus." This beautiful hymn is not in our Spanish hymn-book, so a teacher in our Mission made a most excellent translation of it for this special occasion. The German Chorus Club sang two selections, and Mr. Carsenten, a member of the same, sang a solo. Mrs. Mayo Rhodes, a friend of Dr. John W. Butler's family, sang "I Know that my Redeemer Liveth" with great sweetness and tenderness.

On the platform were all the native presiding elders and others of our ministers as well as ministers from different denominations here in the city. In the large audience were to be seen, not simply our native congregations, but many prominent members of the English, German and American colonies, and the members of the Japanese Legation. Dr. F. S. Borton, of our Theological Seminary in Puebla, presented the "Missionary Labors of Dr. William Butler;" Rev. J. W. Eurose, presiding elder of Oaxaca District, "The Methodist Mission under the Superintendency of Dr. William Butler;" Rev. V. D. Baez, presiding elder of Hidalgo District, "Our Methodist Mission Today, and Its Relation to the Work of Dr. Butler;" and Rev. P. F. Valderrama, presiding elder of Mountain District, "The Writings of Dr. William Butler." In all these addresses the most appreciative tributes were offered to the life, work and character of this noble man; but along with appreciation of a wonderful life and work was a most touching tenderness, showing how this man, their spiritual father, was revered as such, and most deeply loved as a helpful, true and tried friend. It seemed but natural to turn from the comfort found in recounting the triumphs achieved through faith by their former leader and now departed friend, to the comfort to be found in the friendship equally true and the work of the son, their present friend and leader, Dr. John W. Butler, upon whom we all pray a double portion of the father's spirit may rest.

Among the scores of communications of condolence already received by Dr. John Butler are letters from Gen. Porfirio Diaz, President of the Republic; Gov. Rodriguez, of the State of Hidalgo; Lawyer Mendez, at one time consulting attorney for the Emperor Maximilian; and Juan de Dios Peza, one of Mexico's greatest living poets.

"Dr. William Butler was instrumental in bringing me into the Mexico Mission," said one missionary, "and I want to so live henceforth that when I meet him in heaven he will say, 'I am glad that I was the means of your going to Mexico.'"

Many of us indeed feel that more than ever we want to live the Christ-life on earth, living for others and not for self, that it may be as truly said of us, one day, as the poet Juan de Dios Peza has said of Dr. William Butler, "He did good, bestowed the tenderest love upon his people, and by his pure and helpful example taught lessons which are now his highest glory."

Mexico City, Sept. 2.

Graduates of the School of Theology, Boston University

OUR School of Theology (including the Methodist General Biblical Institute and the Boston Theological Seminary) has graduated 861 students, of whom eight (8) are women. According to the most authentic data, 109 have died, leaving 752 still living.

It has been thought by some that a very large number of these have gone to other denominations; but a glance at the facts dissipates this illusion. The facts are as follows: Anglo-Indian Evangelical Society, 1; Church of England, 1; Independent, 1; Methodist Protestant, 1; United Brethren, 1; Wesleyan, 1; African Methodist Episcopal Zion, 2; Baptist, 2; Evangelical Association, 2; Unitarian, 2; African Methodist Episcopal, 3; Methodist Episcopal Church, South, 3; Presbyterian, 5; Protestant Episcopal, 9; Methodist Church of Canada, 9; Congregationalists, 32.

This makes sixteen (16) bodies or denominations among which 75 graduates are scattered; or 8 4 per cent.; while the Congregationalists have 3.7 per cent.

In our own church we have graduates in seventy-five (75) Conferences; 29 being in the Spring Conferences, and 46 in the Fall Conferences.

Our oldest living graduate, John B. Foote, who was graduated fifty years ago, is still in active service, being a chaplain in Syracuse, N. Y.

Other items of interest may be added later.

SETH C. CARY,
Biographical Sec. Alpha Chapter.

Dorchester, Mass.

THE CONFERENCES

VERMONT CONFERENCE

St. Johnsbury District

W. C. T. U. at Lyndonville. — The meeting of W. C. T. U. ladies on the Lyndonville camp-grounds, Aug. 15-21, was a grand success. The speakers were many of them of national or even world-wide repute — Dr. Emerson, of the Emerson School of Oratory, Boston, Mrs. Stevens, president of the National W. C. T. U., Mrs. Dyer, Mrs. Bailey, Mrs. Keith, Miss Mosher and Miss Anna Gordon, with many others. The week was crowded with the best things and the weather was faultless.

Monday, the 21st, was a memorable day. The whole party of leaders made a pilgrimage to the birthplace of Frances Willard's father, in Wheelock, about eight miles from the camp-ground; and upon the heights where the old house stood, now a mountain pasture, after Scripture reading from the old Willard Bible, prayer, singing, and cornet solos, with addresses, histories, prophecies and poems, two pines were planted, with imposing ceremonies, the present owner of the land generously donating the site to the National W. C. T. U., and allowing it to be fenced that it may be perpetuated as a sacred memorial ground.

A collation was then served by the local community, after which other speaking and music were furnished, and provision was made for a Frances Willard scholarship for one year in some preparatory school, a young lady to be chosen from that region to enjoy its advantages.

The program for the meeting and tree-planting was in the hands of Mrs. Ida H. Read, of Shelburne, N. H., State president, and was conducted in almost faultless fashion. No praise could be extravagant as given to her management. Northern Vermont will not soon lose the inspiration of this memorable gathering.

Lyndonville Camp-meeting. — The District Camp-meeting opened on the same day that the W. C. T. U. meeting closed — Aug. 21. In the evening there was a round-table service on the lawn in front of the St. Johnsbury cottage, several clergy and laymen participating. The opening weather was fine, followed by two days and evenings of rain, then faultless weather. The spirit of the meeting was excellent. A mind to work was everywhere manifest. Some of the ladies from the preceding meeting remained and did royal service. The preaching was unusually helpful. The pastors all showed a loyal disposition to support the institution, and plans were made for future improvement of the grounds and facilities. Saturday and Sunday brought crowds, the majority of whom were hardly present for worship or to hear the Word. Present results were apparently large, but who can measure the final?

Lunenburgh. — Repairs are to begin at once upon the church edifice. There has been crying need of this for years.

Lyndonville has a 9 o'clock prayer league, and reports three conversions of a most hopeful class since this band was formed.

West Burke is cheered by those who say "We would see Jesus."

Evansville is hopeful and prosperous. A supply of Pentecostal Hymns, No. 2, for social services, has been secured.

St. Johnsbury Centre. — Repairs on the church edifice are progressing finely. The building now stands firm on its new foundation, and interior repairs will begin at once. J. O. S.

Montpelier District

Gaysville. — Rev. Wilbur F. Hill of this place has just entered the ranks of the benedicts, the fortunate lady being an old friend in Moretown, his former residence. Congratulations!

Proctorsville. — The new horse-sheds at this place are completed, and are a convenience to the out-of-town attendants upon church services. A new furnace has also been placed in the basement of the church, and new arrangements made for the ventilation of the auditorium. Best of all, all bills in connection with these improvements are paid in full. Pastor Roberts is spending a well-earned vacation in visiting his brother in Minnesota, Rev. Frank H. Roberts, formerly a member of this Conference.

Perkinsville. — The six members which Rev. C. M. Charlton found here and at Amsden last spring have multiplied to thirty-two, and others are in sight. A revival spirit constantly prevails, and the regular services of the church are attended with conversions. Eighty-five dollars' worth of books have just been put in the Sunday-school as the nucleus of a library. It is expected that a district Epworth League Convention and Preachers' Meeting will be held in this place either the last of September or the first of October.

A Good Man Gone. — Rev. William A. Bryant, a superannuated member of the Conference residing in South Londonderry, recently passed to his rest after a short illness. Mr. Bryant was for many years a faithful and efficient member of the Vermont Conference, his first appointment being at Elmore in 1875, his subsequent charges being Brownsville, South Royalton (where he built a parsonage largely with his own hands), South Reading, Wardsboro, Union Village and Ludlow. Much of his later life he had been in poor health, and was obliged to reluctantly forego the privilege of active service in the pastorate. His funeral was held at Ludlow, the eulogy being pronounced by Rev. Dr. T. P. Frost, of Newark, N. J., a life-long friend. In South Londonderry, where he owned a house and spent the last years of his life, he was held in universal esteem, and was a source of strength to the local church.

Mechanicsville and *Cuttingsville.* — At the second quarterly conference, the pastor, Rev. Geo. H. Bolster, reported 265 pastoral calls made. He had also raised money for the painting of the church edifice in each place, and the work at Cuttingsville was already half done. The congregations have also been unusually good, and an advance movement is about to be taken in the Sunday-school. Pastor Bolster efficiently reported the Claremont Junction Camp-meeting for the *Eagle* of Claremont.

Brownsville. — One hundred and four were present from this place at the Claremont camp-meeting — a larger number than for a long time. Rev. W. H. White, the pastor, is planning for a forward evangelistic movement during the month of October.

Bellows Falls. — As a token of appreciation of the able and helpful memorial sermon preached before that body, the local lodge of Odd Fellows presented Rev. F. W. Lewis, the pastor of our church at this place, with an elegant silver "loving cup." A recent visit showed the largest Sunday evening congregation present for a long time. The choir has also been reorganized and greatly improved.

Our District Deaconess. — Miss Millie May Martin, of White River Junction, the district deaconess, rendered very efficient service at the Claremont camp-meeting. In addition to her services as organist for a portion of the sessions, she conducted daily children's meetings at the Claremont cottage. Upwards of fifty children attended some of these services, and six consciously gave themselves to the Lord for the first time. Besides this Miss Martin was diligent in spreading information relative to deaconess work, and two bright young ladies were induced by her to consecrate themselves to that branch of Christian service. So in more ways than one this series of meetings was memorable.

Brattleboro. — There have been three conversions since Conference, and a very tender spirit still prevails. All classes of people are pleased with Rev. R. F. Lowe, and the outlook for increasing prosperity is most excellent.

Wilmington. — The slating on the church is completed, also the addition of a small tower. The attention of the people is now being turned to the interior of the edifice, the vestry being newly decorated. The pulpit and pastoral services of Rev. I. S. Yerks are giving universal satisfaction, and hope points to a successful future for this society.

Athens. — Not for years have the congregations been as large at this place as now. There is also a decided increase of interest and attendance at the midweek prayer-meeting. Pastor Lang remains to the Sunday-school, and his "chalk talks" have efficiently assisted the superintendent in building up that department of church work.

A Righteous Crusade. — As far as can be seen at present, every one up this way heartily sympathizes with the editor of the HERALD in his earnest crusade for ecclesiastical righteousness, and it is confidently expected that these telling blows must win, in the long run, and that, in spite of the ignominious silence of some and the guilty complicity of others, the right will ultimately prevail, and our League and church be placed in the right position before the world at large. May that time speedily come!

RETLAW.

St. Albans District

Johnson. — The pastor, Rev. Robert J. Chrystie, is very happy in his work. He reports 4 probationers recently received and 4 into full membership. The church building is now undergoing extensive repairs and improvements.

Montgomery. — The people are fortunate in having a substantial brick church with steel roof. With such an excellent foundation a little money goes a good way in repairs. The pastor, Rev. George E. Deuel, has raised money for improving the interior of the church and is successfully carrying on the spiritual work.

Waterbury Centre. — Owing to the scarcity of effective men at our Annual Conference, this charge was left to be supplied. Rev. George H. Sisson, once a probationer in the Conference, but obliged to withdraw on account of illness, was appointed pastor. The people are more than pleased with his ministrations, the congre-

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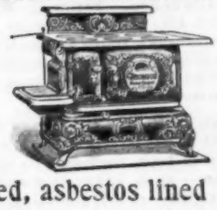

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gation are increasing, and the pastor rejoices in his field of labor.

Richford. — The pastor, Rev. Preston A. Smith, has been cheered by a revival since Conference and reports 25 probationers received. The congregations are good and with earnest and united work of pastor and people a great success is possible.

Grand Isle and *South Hero.* — Each of these places has two churches, one Methodist and one Congregational. The Congregational churches are without a pastor, and the Methodist minister, Rev. Charles W. Ross, is acting pastor for four churches. A railroad is now being built through Grand Isle County from Burlington to Rouse's Point. When it is completed these fruitful and beautiful sections of the State will rapidly increase in spiritual as well as material prosperity.

West Berkshire, East and *South Franklin.* — With three preaching places and a large territory to supervise, the pastor needs to be strong in body and in soul, and such a man we have in Rev. Whitman P. Stanley. He reports 5 baptisms and 3 probationers received. The people at West Berkshire have voted to make large improvements upon their church building.

Enosburgh Falls. — This is a strong charge, financially and numerically, and the pastor, Rev. L. Olin Sherburne, is active and successful in the various fields of church work. A Junior League has been recently organized and Miss Florence L. Sherburne appointed superintendent.

Binghamville and *Westford.* — Rev. Hart S. Fuller is the pastor of these two churches, which are eight miles apart. The building at Westford is being repaired and painted. If the heroic labors and sacrifice of the pastor receive a just reward, these churches will be greatly blessed.

Cambridge. — The people are full of courage and are now engaged in making extensive repairs upon their church building. Several interesting and hopeful conversions have recently been reported.

Swanton. — The church here has met with a great loss in the death of its pastor's wife, Mrs. S. H. Smith. A modest, unassuming woman, she had won a large place in the affections of the people and they sadly miss her kindly interest and loving counsel. Her husband, little daughter and mother, mourning her departure, are keeping the parsonage home as she had planned for them before she went away.

Underhill. — Rev. David C. Thatcher has been compelled by serious illness to supply his work for a few weeks, but is now hoping to take it up again. Mr. Thatcher and his family have the hearty sympathy of all who know them. It is no small trial for an active and successful Christian pastor to be laid aside by sickness from the work that he loves to do. Many prayers have been offered for his recovery.

St. Albans Bay. — Pastor G. W. Sanborn has doubled his working force by bringing into the parsonage a young woman from Elmore who as his wife will be a great assistance in his work, which seems to be moving along well, with some conversions.

Camp-meetings. — Morrisville Camp-meeting, Aug. 14-21, was largely attended and a successful gathering from beginning to end. With ideal weather — warm, sunny days and cool, comfortable nights — sound preaching, plenty of people, and the Spirit of the Lord over all, it was no wonder that good results were reached and more than fifty souls apparently soundly converted. Rev. Ralph Gillam was present during three days, and by his clear, concise and convincing methods of presenting the truth reached many hearts. Rev. G. W. Hunt, of St. Johnsbury, rendered valuable assistance by powerful sermons, effective exhortations and personal instruction. Other preachers were Revs. O. M. Boutwell, R. J. Chrystie, W. S. Smithers, H. E. Howard, O. L. Barnard, C. Wedgeworth, H. A. Bushnell, C. M. Stebbins, A. W. Ford and C. S. Nutter. The singing, under the able direction of Rev. A. W. Ford, was spirited and spiritual, and added much to the interest of the meeting. The services under the auspices of the Woman's Foreign and Woman's Home Missionary Societies were addressed by Miss E. L. Harvey, formerly of India, and Miss A. E. Mosher, of Morristown, Tenn., who also took active part in the children's meeting.

On account of rain the assembling of the people at Sheldon camp-ground was a little delayed, but with the appearance of the sun the attendance increased till Sunday, when there was the usual large gathering. Not all came to pray, but quiet and order prevailed and the duties of the police were not heavy. The presiding elder was ably assisted by the pastors of the district, those who preached besides himself being Revs. C. W. Ross, S. H. Smith, R. J. Chrystie, G. E. Burke, S. S. Brigham, L. O. Sherburne, W. S. Smithers, A. W. Ford, and J. S. Allen. In addition to the regular corps of workers, the meeting was favored with the presence and help of Rev. C. L. Hall, of Burlington, who gave two grand sermons, led a young people's meeting, and was a power at the altar services; also Rev. John Graham, a Congregational minister of Sheldon, who in preaching and singing seemed to abound in Methodist fervor and enthusiasm, and Rev. Mr. Ferguson of Canada. Mr. Yaw, of Enosburgh Falls, had charge of the music, which was excellent. Monday was Epworth League day. Prof. Kitchin, of Burlington University, gave an able and instructive lecture in the afternoon on "St. John of England," which should be heard by all Methodist young people. His talk to Epworth League workers in the evening was very helpful. The women's missionary societies were well represented by Miss Harvey and Miss Mosher, and three well-attended and successful children's meetings were held. The preachers' meeting, held at 8 o'clock each morning, and the Bible study hour at 4 in the afternoon, were new features at this meeting, and were evidently appreciated.

At both these camp-meetings there was manifested deep spiritual interest. The preaching was plain and earnest, the appeals powerful, and at nearly every altar-service one or more inquirers were found. Believers were quickened and strengthened and a good number were converted.

C. S. N.

NEW HAMPSHIRE CONFERENCE

Manchester District

Claremont Junction Union Camp-meeting passed off much as usual, save that the program was varied considerably, partaking more of the nature of a convention with its set topics and speakers. Some say, however, that it was the most spiritual of any meeting held on the ground for many years.

This correspondent being on a vacation, was not present at the district stewards' meeting which fixed the elder's claim as last year and passed the customary congratulatory resolution concerning the man who takes a vacation under such or similar circumstances.

Wilmot Camp-meeting was managed by Rev. J. Cairns in the absence of the president, and is reported as eminently successful, with good attendance, good order, good music, good preaching — all good. Horace Stevens, of Springfield, was elected secretary and treasurer in place of C. F. Trussell deceased, and Isaac Tenney was made auditor and superintendent of the grounds.

Winchester and *Westport* asked for the appoint-

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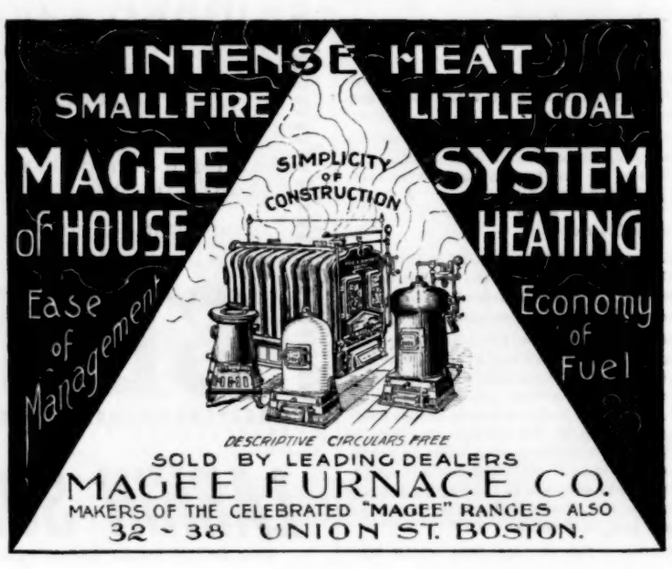

ment of Rev. Mark Tisdale as pastor for the rest of the year, and the appointment has been made and he has entered upon the work.

Chesterfield.— Rev. G. L. Lowell has been appointed pastor in place of Rev. H. C. Sawyer, who will doubtless locate at the next session of the Conference, he having gone home to take care of his father and the home at Andover, N. H. Mr. Lowell will probably apply for admission to the Conference next April, and will, we expect, do good work among us.

Antrim.— Rev. G. M. Curl, of Lawrence, holds the second quarterly conference in place of the presiding elder, Saturday evening and Sunday, Sept. 9 and 10, and the balance of the quarter will be cared for by the several pastors except where substitution is arranged, in which case seasonable notice will be given.

Manchester, First Church.— Pastor Dockrill, with his wife and son, has gone on a vacation trip to the Provinces, to be gone over one Sunday. Revs. A. C. Coult and I. Taggart are still in evidence at the First Church, and helpers to the measure of their strength in the King's business. Mr. Taggart has been quite ill, but is now reported as convalescent. By the way, this use of that word reminds me that by some means these district notes reported "C. W. Taylor and son Carl convalescent." The term was intended to apply to the son only, as Pastor Taylor is in his usual rugged health.

Personal.— The news of the death of Dr. G. F. Eaton is an occasion of grief. I have known him ever since I joined Conference. Truly, "The memory of the just is blessed." G. W. N.

Concord District

Student Volunteer Movement.— Rev. C. H. Smith, of Phenix, R. I., has been representing the Student Volunteer Missionary Movement in several of the churches of the district. We are pleased to say that his addresses have been very much enjoyed by the people. He is a pleasant and affable Christian gentleman whose work will do good.

White Mountain Ministerial Association.— The next meeting occurs October 23 and 24, and will be held at Littleton.

Groveton.— The church is being shingled— a piece of work much needed. The new carpet looks well.

Personals.— Rev. W. F. Ineson and wife spent a two weeks' vacation in Maine.

Rev. Thomas Whiteside is off for a couple of weeks.

Mrs. A. W. Frye, of Milan, is with her mother in Canada who is very low with cancer.

Groveton Camp-meeting.— August 28 to Sept. 1 was a period of very hot and dry weather— not a drop of rain until the time for the closing service Friday evening, when it rained hard. It was gladly welcomed by all the north country. The camp-meeting was not as dry as the weather, but was a season of refreshing to many. Several sought the Lord, and the church was much enriched in spiritual things. The preaching was excellent. The brethren who preached were: Revs. I. C. Brown, A. W. Frye, C. J. Brown, R. E. Thompson, W. T. Carter, L. D. Bragg, W. M. Cleveland, W. C. Bartlett, A. C. Fuller, and the presiding elder. Dr. Hills gave his excellent address Thursday afternoon on the Twentieth Century Movement. Miss Harvey, of India, and Mrs. Bragg represented the Woman's Foreign and Home Missionary Societies. Mrs. Nellie B. Morse conducted children's meetings Wednesday and Thursday.

There is much that needs to be done by way of repairs on these grounds. The association is planning to grapple with the matter. The preachers' stand will be shingled, and Sept. 26 has been fixed as a day to meet and clear away all the old seats, level the ground, and prepare for new seats to be put in next spring. We greatly need a new, more respectable looking, and comfortable boarding-house. Some of the society houses must be fixed up, or they will be ruined soon. From twelve to fifteen hundred dollars could be expended and not an extravagant thing done. No such expenditure as this will be planned, but something will be attempted.

Colebrook Camp-meeting.— A largely-attended and enthusiastic meeting of the executive board was held on the grounds, Sept. 4. There is no thought or desire to discontinue the meetings, but a desire to make such preparations as will infuse new life into the work and attract more people. A new auditorium is to be built and a new and more attractive preachers' stand. It is hoped to have two or more society houses erected by next season. Some other things may be attempted. Plans are already being formulated to carry out these projects.

Gilford.— Rev. S. P. Heath is acting as pastor at this place for the present. He will continue until the new man arrives, which will be about the first of the coming month. Mr. Fisher has given up the charge, and proposes to enter Y. M. C. A. work.

The Presiding Elder.— This man expects to be absent from his field for three weeks. The work will be cared for by the brethren, and we do not expect it will suffer any by our absence. We certainly hope not. B.

MAINE CONFERENCE

Rev. H. Crockett writes from Chesterville, Me.: "Sister Crockett desires to ask the prayers of the church, and especially the charges we have served, through ZION'S HERALD. She has been sick in bed for about four months with nervous prostration."

Portland District

Saco.— The District Epworth League Convention will be held here on Wednesday, Nov. 1. It is hoped that every chapter will at once select several delegates who can be present. All members are invited and will be entertained.

Berwick.— A very profitable love-feast was held as a part of the first quarterly meeting. Wherever this old-time service is restored, the people enjoy it. Rev. B. C. Wentworth is greeted by increasing congregations. The Sunday evening meeting is especially gratifying in attendance and interest. The pastor's heavy moving expenses were cheerfully paid by vote of the quarterly conference.

South Berwick.— One hundred dollars are to be spent at once in needed repairs upon the church. The pastor, Rev. I. Luce, is earnestly praying for a revival that shall make this church a power in the community for salvation. Special meetings are to be held in November.

York.— An echo meeting of the Indianapolis Convention was held with this church on Wednesday, Aug. 30. Delegates were present from Dover and Somersworth, N. H., and from Eliot, South Eliot, Kittery, Berwick, South Berwick and Ogunquit. Rev. B. C. Wentworth led the singing. Addresses were made in the afternoon by Rev. Drs. D. O. Babcock, of Dover, and E. O. Thayer. Then there was a discussion of the question: "Shall there be an age limit for the League?" led by Rev. Messrs. Cramer and Andrews. Miss Boston, of York, read a fine paper. At the close of this service there was a very enjoyable trolley-car ride to York Beach. In the evening Rev. F. C. Potter gave a very inspiring account of the Indianapolis Convention. This meeting is one of many, it is hoped, which will be held to interest the churches of this part of the district in each other and arouse more of a connectional spirit.

Newfield and *Shapleigh.*— The pastor, Rev. W. A. Nottage, has regularly supplied South Newfield and Shapleigh during the summer. He reports unusually large congregations and a large increase in the Sunday-school at Shapleigh. The outlook at Newfield is encouraging. The League is raising funds to buy new lamps for the church, and is sustaining the Tuesday evening meetings with larger numbers than ever.

Ogunquit.— Rev. Geo. D. Stanley reports large congregations and good collections during the summer. One hundred dollars are in hand for repairs on the church.

Portland Methodist Rally.— The Methodists of Portland and vicinity, including Yarmouth, Biddeford and Saco, held a grand picnic on Labor Day at Old Orchard. The forenoon was spent at the beach and the camp-ground. In the afternoon about three hundred gathered in the grove and listened to addresses by Revs. E. O. Thayer, E. S. J. McAllister, W. S. Bovard, F. A. Leitch and J. B. Clifford. Dr. D. B. Randall came in during the service, made a few remarks and pro

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nounced the benediction. The day was perfect and all seemed to enjoy themselves. A Methodist Social Union for Portland was discussed and will soon be formed.

York. — Malcolm Bayard Whidden came to the parsonage on Sept. 4. So writes the happy father.

Woodfords and *East Deering.* — New brick sidewalks and well-kept lawns add very much to the outside appearance of the church. The small company of members at East Deering are prospering and growing in numbers. They pay nearly one-third of the cash part of the preacher's claim. E. O. T.

Augusta District

Oakland. — Our church in this beautiful village is served by Rev. J. B. Lapham, who has already won a high place in the esteem of the whole community. The church, though weak in some respects, is determined to do its best to extend Christ's kingdom among men.

Monmouth. — Rev. H. L. Nichols, on his second year as pastor here, is rendering most acceptable service, and the people are not slow in speaking his praise. A new member has recently been added to the pastor's family and has received a cordial welcome. Extensive changes and repairs are soon to be made on the church. On a recent Sabbath, when the presiding elder preached here, he found present two of the Roscoes formerly belonging to the Maine Conference — Chancellor James Roscoe Day and Rev. Roscoe Sanderson, each of whom was visiting a sister of his living in Monmouth. And, at that time, another of the three Roscoes, Rev. Dr. Roscoe L. Greene, was not far distant at North Auburn.

Strong Camp-meeting. — An unusually large attendance was occasioned by the very pleasant weather. The services, while not characterized by much of the old-time shouting, were seasons of spiritual power and profit. The following ministers were present and preached: Revs. T. N. Kewley, B. F. Fickett, F. H. Billington, W. P. Lord, C. F. Parsons, H. Hewitt, G. R. Palmer, W. F. Berry, M. B. Pratt, W. Canham. The address of Rev. W. F. Berry on the Christian Civic League of Maine made a deep impression on the large audience that heard him. The preaching and singing of Rev. M. B. Pratt, of Lynn, were much enjoyed, especially by the many who knew his father in other years when he was preaching in the surrounding region at the time Milton was a small boy.

Saturday forenoon, the service was in charge of Mrs. Helen C. Beedy for the W. H. M. S. Mrs. G. R. Palmer gave a most excellent address on the work of that Society; and the ladies of any of our churches desiring a forceful and eloquent presentation of their work, will do well to secure her services if they can. In the afternoon Mrs. Beedy presided at the W. C. T. U. service. Prof. Purington of the Farmington Normal School spoke with marked earnestness and lucidity on the demand for high civic righteousness. Mrs. Charles Prescott, of Farmington, had charge of the music, and her solos added greatly to the enjoyment of the singing.

The boarding and lodging house on the grounds is owned and conducted by the Ladies' Aid Society of our church at Strong, under the management of Geo. M. D. Will, and it is praised by all.

East Livermore Camp-meeting. — The attendance here was much interfered with by the drizzling rain till Saturday. Up to that time nearly all the services were held indoors. But, notwithstanding the small attendance and the uncomfortable quarters, because small even for the number present, excellent meetings were held and the Spirit's power was manifest. Saturday and Sunday were pleasant and the congregations were large, nearly two thousand being present on Sunday. The preachers during the meeting were: Revs. F. H. Billington, C. S. Cummings, C. W. Dane, C. Purinton, A. A. Lewis, H. S. Ryder, A. S. Ladd, F. H. Hall, W. P. Lord, W. F. Berry, D. C. Abbott, W. F. Holmes, Prof. Pickop, C. F. Parsons and G. R. Palmer. Other ministers were present and rendered efficient assistance. A young man and a young lady were baptized at the close of the morning service on Sunday. The meetings resulted in the conversion of several and the deepening of the spiritual life of others. We trust a wider influence still will be felt on the charges represented.

Hallowell. — The debt on the parsonage is all paid, and the pastor and people rejoice. Judge H. K. Baker, though he has recovered sufficiently from his fall of last winter to sit up and to spend considerable time in reading, is no longer able to attend the church service where he has been so regular an attendant for many years, and his presence is greatly missed by all. He is one of God's noblemen and his life has been a blessing to many.

Fairfield. — Rev. O. S. Pillsbury, the pastor, Mrs. Pillsbury and Grace, started out a few weeks ago for a vacation trip on the good ship, "Sarah C. Ropes" to Norfolk, Va., with Capt. W. R. Kreger. Myron, who graduated with honors from Colby University last June, shipped as second mate. They experienced more of the sea than they expected, for they met the storm in Chesapeake Bay which had wrought such havoc in Porto Rico, and all hope of being saved was given up. But the good ship at last outrode the storm, and doubtless Mr. Pillsbury has had a satisfying experience. During his absence the Epworth League had charge of the Sunday evening prayer-meeting, and arrangements were made for supplying the pulpit. Since Conference the parsonage has been improved by painting and papering and newly carpeting the parlor and sitting-room. The church lawn has been graded and grassed, the walks and driveway graveled. Four backsliders have renewed their vows. The Ladies' Guild has very substantially aided the church in getting into a better financial condition. C. F. P.

The excellence of Mellin's Food as an article of diet for the invalid consists in its nourishing the invalid satisfactorily without exacting any penalty from his stomach. That delicate organ is not overtaxed, while at the same time the nourishing of the patient goes forward rapidly, and he gains in flesh and health.

Lewiston District

Harpswell and *Orr's Island.* — Rev. C. H. Young is enjoying his work, and the people are enjoying him. A great throng of summer boarders has been here. This is good for the people financially, but not so good spiritually. Some change in the order of services will be made soon, and special services at an early date are contemplated. About two hundred pastoral calls have been made.

Naples and *Sebago.* — Rev. H. A. Peare is on his fifth year. The people of Naples very generally petitioned for his return. Since Conference thirteen have been received into full connection and seven on probation. The charge has been greatly strengthened under his labors. Mr Peare and wife are greatly afflicted in the continued and increasing illness of their only child — a very bright little boy. It is a sad experience indeed.

Brunswick. — Good congregations, excellent social meetings, an average attendance of 80 in the Sunday-school, a Mission Band for the children, a few additions, healthful finances, an average of more than twenty at the class-meetings, are the characteristic features of the work.

Personals. — I recently heard one of the professors of Colby College speak in very high terms of a sermon preached at Squirrel Island this summer by Dr. Chadbourne of the New England Conference.

At this writing the Interdenominational Ministerial Institute is in session at Bates College, Lewiston. Dr. J. R. Day has given two very able and eloquent addresses — one on "Successful Elements in Preaching," and one on "The Book Today and Forever." Scholarly men of other denominations have been very emphatic in their commendations of these addresses. In matter and manner they touched the high-water mark. Dr. Stackpole is on the program for two addresses. Among our ministers who have been in attendance are Rev. Messrs. Southard, Parsons, Trask, and G. D. Holmes. A. S. L.

Bay View Reading Circle

Offers a brief, systematic, popular, low-priced Course of Reading Study for individuals, present and projected clubs. Seventh year and 8 000 members. Never but one club adopting this course has given it up. The great Russian course begins this fall, with two months in Holland. Total expense $3 50, for books and illustrated Bay View Magazine. For circulators, etc., address J. M. HALL, Flint, Mich.

NEW YORK DEWEY CELEBRATION

A party for the New York Dewey celebration leaves Boston, Sept. 26. All expenses including a seat of observation for the great land parade of the 30th. Personally conducted. Address

REV. F. B. GRAVES,
22 Peters St., Cambridge, Mass.

N. E. SOUTHERN CONFERENCE

Providence District

REOPENING AT EAST WEYMOUTH

The auditorium of the Methodist church at East Weymouth has been undergoing a very extensive and elaborate condition of repairing and refurnishing. The work was begun nearly six months ago. The expectation was that everything would be completed within three or four months at least, and that the building would be ready for services in July. Various hindrances came in, however, the principal one being a long delay in time of receiving the new pews. The church has been newly carpeted and seated with circular pews of quartered oak. These are of latest style of manufacture, and of the best quality, every way, that could be obtained. They were furnished by the Manitoac Co. of Wisconsin. The former windows have been replaced by memorial windows of most beautiful color and design. Furnishings of neat and chaste gothic work appear in both the front and rear of the room, giving a very pleasant effect both to the organ and choir gallery and to the pulpit and rostrum. The room is lighted with electric appliances, and the whole presents one of the pleasantest and most delightful church auditoriums to be found in New England.

The reopening services were held on Sunday, Sept. 3. All the former living pastors were invited. The sermon was preached at 10 30 A. M. by Rev. Daniel Dorchester, D. D., of West Roxbury, Mass. The communion service was observed at 2 30 P. M., and was administered by the pastor, Rev. A. W. Kingsley, Dr. Dorchester and Rev. Wm. V. Morrison, D. D. At 7 o'clock a vesper service was held, under the direction of Wm. H. Pratt, chorister. At this service Dr. Morrison made an address, recounting the time of his pastorate here, thirty-taree years ago, when an extensive revival took place. The day and the occasion will make another epoch in the history of this influential and historic church.

NEW ENGLAND CONFERENCE

Boston District

Whitinsville. — A new organ has been placed in the church at a cost of $2,200. This amount has been raised, and the organ is paid for and about $50 left in the treasury. An organ recital was given on Friday evening, Sept. 8, under the direction of Charles H. Grout, of Worcester, assisted by Mrs. Caroline Shepard, soprano, of Boston, and Miss Edna R. Snelling and Mr. Arthur E. White. The church was crowded to hear the recital, and all were enthusiastic in their praise of the organ. The church at Whitinsville is enjoying marked prosperity under the pastorate of Rev. W. F. Lawford.

Upton. — The Singing Brigade (five young ladies) of the Salvation Army began revival services in the Methodist church on Sunday evening, Sept. 3, and will probably continue for two or more weeks. Good results were apparent from the first service, and the tide is rising. Sinners are being converted, backsliders reclaimed, and believers sanctified. The pastor, Rev. W. M. Crawford, requests the prayers of the church for the continued success of this special effort.

Cambridge District

Ashburnham. — While Rev. Cecil R. Sherman and his wife were making calls at the South Village on Monday, Sept. 4, Mrs. Sherman was seriously injured by a carriage accident. While no bones were broken, yet she is suffering considerable pain and has not been able to be removed to the parsonage. Her friends hope for a speedy recovery. The pulpit and pastoral ministrations of Mr. Sherman are enjoyed by his people. The religious meetings of the Epworth League have been combined with the regular Sunday evening services at 6 P. M.

St. Paul's, Lowell. — On Sept. 3, 2 were received in full, 3 by letter, and 3 on probation, making 18 on probation since Conference, which are reported for the twentieth century number. Fifteen have been received in full since Conference. Several entire families have been converted and have taken their place in the church. A steady, personal, hand-to-hand work is being carried on throughout this large parish by the pastor, Rev. L. W. Staples, and his consecrated assistants. Mr. Staples and wife have just returned from a month in central Maine much refreshed for the fall and winter work, and full of plans and enthusiasm.

Clinton. — The summer has been a busy time in Clinton. So few of the people go away, it was thought best to continue the special efforts for reaching the non-churchgoing classes. The pastor, Rev. A. M. Osgood, has been in charge every Sunday since Conference, with two exceptions — July 23 and Sept. 3 — and all services have been well attended. In addition to the regular meetings, open-air services have been held Sunday

[Continued on Page 1188]

This fall the Bay View Reading Circle enters upon its seventh year, winning and holding friends wherever it appears. Thousands do not know of the splendid Bay View courses of study for private use and present or planned clubs, for the management has made no effort to court publicity, but bent all their energies to do the best work. As a result, they can make the unparalleled statement that their membership gain is at the rate of 2 000 a year, while their losses are under five per cent. Their next course on Russia and Holland is going to be a winner. Any one wanting particulars can always procure the circular and a copy of the beautiful Bay View Magazine by addressing J. M. Hall, Flint, Mich.

BEECHAM'S PILLS for distress after eating.

CHURCH REGISTER

LASELL SEMINARY opens its doors on Sept. 14 to a full company of eager young women. They come from 26 different States, and have, as usual, filled the rather limited capacity of Lasell to its utmost, many having been turned away for want of room. Mrs. Martin will give the welcome of the faculty to the new pupils in an after-dinner speech, Wednesday, and Col. Homer B. Sprague will open the lecture on Thursday, 7 30 p. m. Subject, "Macbeth: a Study in Soul Perdition." Friends of the school are welcome.

SIXTY-FIFTH ANNIVERSARY of Woonsocket Methodism, Oct. 1-8. Sunday, Oct 1, 10 45, preaching by Presiding Elder Bass; Monday, 8 p. m., reunion of former pastors, Rev. J. H. Nutting, presiding: Tuesday to Friday, preaching each evening by local pastors; Sunday, Oct. 8 10.45 a. m., preaching by Bishop Mallalieu. L. B. CONDING, Pastor.

MARRIAGES

PEARCE — CLARK — In West Fitchburg, Sept. 6, by Rev. L. William Adams, Frank H. Pearce and Annie G. Clark, both of West Fitchburg.

MERRILL — TURNER — In Somerville, Me., Sept. 4, by Rev. C. W. Lowell, of Windsor, Me., Eugene L. Merrill, of Augusta, Me., and Elizabeth E. Turner, of Somerville, Me.

DOUGHTY — DOUGHTY — In Chebeague, Me., Sept. 5, by Rev. F. Grovenor, Fred W. Doughty, and Devona C. Doughty, all of C.

PREACHERS' AID COMMITTEE. — The Preachers' Aid Committee of the New England Conference will meet in Wesleyan Hall on Monday, Sept. 18, at the close of the Preachers' Meeting.

L. B. BATES.

W. F. M. S. — The annual meeting of the New England Branch of the Woman's Foreign Missionary Society will be held in the Garden St. M. E Church, Lawrence, Mass., Oct. 10-12. There will be a meeting of the Conference and district secretaries on the evening of the 9th at 7.30.

All delegates and members of the executive committee desiring entertainment are requested to correspond with the chairman of the entertainment committee, Mrs S. F. Shackford, 63 Newbury St., Lawrence, Mass., on or before Oct. 1.

Particulars of meeting will be given later.

A. W. PHINNEY, Cor. Sec.

Health for ten cents. Cascarets make the bowels and kidneys act naturally, destroy microbes, cure headache, biliousness and constipation. All druggists.

TEN DAYS' PENTECOSTAL CONVENTION. — There will be a ten days' pentecostal convention at the City Point Methodist Church, South Boston, beginning Thursday afternoon, Sept. 14, and continuing every afternoon and evening except Saturday, until Sept. 24. Rev. W. A. Thurston, the pastor, will be assisted by Revs. C. H Stackpole, E. T. Curnick, Elias Hodge, Robert L. Pierce, and Chas. H. Davis, Robert Robson, Dr. Henry Norman, and Revs. F. L. Piper, W. A. Wood, George F. Durgin, and B. D. Mallory, and several others. The object of the convention is the upbuilding of the church in Christian holiness. Services are as follows: 2 p. m., prayer and testimony; 3 45, Bible reading or sermon, followed by an altar service; 7.30, preaching.

Take any City Point electric, leaving the car at corner of L and Fourth Sts.

PULPIT SUPPLY. — Rev. G. H. Hardy, of the New Hampshire Conference, is available as a pulpit supply. Graduate of Phillips Exeter (N. H.) Academy, Wesleyan University and Drew Theological Seminary, with over twenty years' experience in the ministry. He may be addressed at Ashburnham, Mass.

BOSTON PREACHERS' MEETING. — The meeting for next Monday, Sept. 18, will be a memorial service for the late Drs. Cushing, Butler and Eaton.

A REQUEST — Subscribers to ZION'S HERALD will confer a great favor on the family of the late Dr. Butler by sending to the undersigned copies of the HERALD of August 23 and 30, as those editions are exhausted, and cannot be supplied from the office. GEO. H. SPENCER, Newton Centre, Mass.

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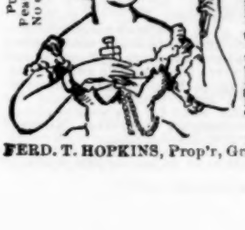

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OBITUARIES

BEYOND THE SHADOWS

[Mrs. Frances L. Mace, of Los Gatos, Cal., author of that beautiful hymn, "Only Waiting," passed beyond the shadows, July 29, 1899.]

BENJ. F. LEGGETT.

In winds that stir my linden-trees
A dreamful cadence sinks and swells, —
seem to hear the far-off seas
Sob low above the beaten shells, —
And still they whisper, surf and breeze,
Of folded hands and immortelles.

No more for her the shadows grow
Across the slope's mid afternoon;
Nor heeds she how the sweet days go,
Or low, soft airs of summer croon;
Or how the luscious roses blow
And spread for her their gracious boon.

We thought to hear some other song
Take wing along the ocean sands,
With all the graces that belong
To those she sang in childhood lands;
Instead — the shadows grown full long,
The silent harp, the folded hands!

The almond-tree may wave its crown,
And all the wealth of summer calms
Drop sweetest strains of music down;
But what rich breath of leafy psalms
Can dull her triumph-note, or drown
The song that stirs the victor palms?

Beyond the shadows rest is sweet.
Nor pain nor care her years shall know;
Love only waits its own to greet
Where shadows nevermore shall grow;
And song begun shall be complete
Where immortelles unfading blow.

Ward, Pa.

Gaylord. — Rev. John Henry Gaylord was born in New Milford, Conn., Nov. 23, 1824, and died in Springfield, Mass., June 2, 1899.

He was converted in Gaylordsville, Conn., during a revival season in the winter of 1837-'38. In the spirit of frankness which always characterized his utterances he says he backslid soon after his conversion, and was reclaimed in January, 1844. He was baptized by Rev. G. S. Gilbert, and was received into full membership by Rev. A. F. Sellick in the summer of 1844. He soon afterward went to Wilbraham, where he studied for two years, and, without waiting to graduate, took the entrance examinations for admission to Wesleyan University. He was licensed to exhort while in Wilbraham, in 1846, and was licensed to preach at Middletown, in 1851. Although of a very retiring disposition, he never hesitated to exercise his gifts, graces and acquirements, whenever opportunity offered, during his stay both in Wilbraham and Middletown. He attended the Concord Biblical Institute in 1852-'53, but did not graduate. In 1854 he received the degree of Master of Arts from Wesleyan University. He was received into the New England Conference as a probationer at Ipswich, Mass., in 1853. He was ordained deacon in Chelsea, in '55, by Bishop Simpson, and was ordained elder in Lowell, in '57, by Bishop Baker. His first appointment was at Sudbury, in 1853-'54. His other appointments were as follows: 1855, Sutton; '56, Oakdale; '57-'58, Blandford; '59, Buckland and Shelburne Falls; '60-'62, Gaylordsville, Conn.; '63-'64, Pelham; '65-'66, Blandford; '67-'69, Charlemont; '70-'72, Wilmington, Vt.; '73, West Windsor, Vt.; '74-'75, Putney, Vt.; '76-'77, Cambridgeport and Athens, Vt. From '78 to '88 he was supernumerary, during which time he supplied the following places; Gill, Mass.; Guilford, Vt.; and East Longmeadow, Mass. In '89 he was made effective, and served two years longer at East Longmeadow, when he was again made supernumerary and continued in that relation until '98, when his relation was changed to superannuate. During the last nine years of his life he resided at Springfield and attended the State St. Church.

In 1851 Mr. Gaylord was married, in Marlboro, Vt., to Almira S. Goodspeed. They had three children, Francis A., who was born in Blandford, Mass., Oct. 23, 1857, and who is now a successful business man; Flossie H., born in Gaylordsville, Conn., Feb. 26, 1861, and died, Oct. 13, 1862; and Hattie E., born Sept. 10, 1865, in Blandford, Mass., and who has been consecrated for special service for Christ in the Protestant Episcopal Church.

Mr. Gaylord was a refined and scholarly gentleman. While he had stalwart convictions about duties, doctrines, and daily living, yet he never forgot to be gentle and sympathetic. He was never anything else than helpful to the pastor of the church which he attended after he retired from the regular pastorate. In the official meetings of the church his word always had great weight.

For several years previous to his decease Mr. Gaylord was in feeble health, but he was ever active in the Master's work, being for some time superintendent of the Home department of the Sunday-school. He had about fifty members in this department upon whom he called regularly each quarter. He was a constant attendant upon all the services and meetings of the church, and his presence was always an inspiration to the preacher. He was the most amiable of men, and a perfect type of the Christian gentleman. In his private life he was very devout, spending much time each day in prayer and the study of the Bible. He was a great reader of good books, and was always able to discuss intelligently any question of the day. As a thinker he was progressive. He believed in letting in upon the Word all the light obtainable.

His last days and hours were full of restfulness and expectancy. It was a pleasure and an inspiration to talk with him about the richness of his experience and the brightness of his hope. He said it had been a glory to live, and that he was now only waiting for the brighter glory beyond. T. C. W.

Webster. — On Saturday, May 20, 1899, Harriet N. Webster, sister of Frank B. and E. Jennie Webster, of the Tremont St. Church, Boston, passed to her heavenly reward from the residence of her brother, 28 Greenwich Park.

Born of good stock, she was born again of the Spirit of God in early life, and walked from the beginning in the fear of God and in the comfort of the Holy Ghost. Her chosen profession was that of teaching, and in the public schools of her native State and for twenty years consecutively in the Lyman School of East Boston, she showed herself admirably qualified for such responsible duties, and was recognized as one of the most successful teachers of the city. She was of a strong nature, impressing her personality upon students and associates alike, and everywhere bearing about with her the aroma of a consecrated and godly life. She was actively interested in the work of the Christian Church, and until accident forbade her attendance upon the house of God, was always found in her place in the sanctuary.

Five years before her death Miss Webster was thrown down by the careless riding of a bicyclist, and her hip was badly fractured. Thenceforth she lay upon a bed of suffering, at times most excruciating, but no word of complaint was uttered even in criticism of the author of her injuries, but with Christlike patience and heroic fortitude she endured "as seeing Him who is invisible." She was always cheerful, and welcomed gladly the many friends who regarded it a privilege to visit her. The esteem in which she was held was shown in the fact that her room during all those five years was never without flowers. She was a benediction to the family, who counted it a privilege indeed to minister to her needs by day and by night. And thus the years passed in patient waiting for the expected but unfeared messenger, who would usher her out of the storm and pain into the joy and peace of the kingdom whose inhabitants never say, "I am sick," and where there shall be no more death. Her fellowship with Jesus Christ supported her in all her afflictions, and carried her triumphantly to His presence on high.

She leaves, to mourn their loss, two brothers and a sister, nephews and nieces, and a large circle of friends whose lives will be made better by the influence both of her example and precepts. "She, being dead, yet speaketh."

The funeral services were attended by Bishop Mallalieu, a lifelong friend, Rev. Dr. Kendig, her pastor at Bromfield St., and the pastor of Tremont St. Church, where she had her final membership. Numerous and beautiful were the floral offerings, and in embowered and historic Mount Auburn her body awaits the resurrection of the just.

JOHN D. PICKLES.

Wyman. — Mrs. Clara (Tollman) Wyman was born at Thomaston, Me., and died at her home in Millbridge, Me., May 31, 1899.

Converted under the labors of Kendrick Meserve, she united with the Methodist Episcopal Church, of which she was a loyal member, being a constant attendant at church service and always cherishing this means of grace.

Being left a widow, she gave her time and talents to the training of her children, to whom she was a most devoted mother. She leaves nine sons and one daughter, having lost one son and one daughter. The sons are prominent business men, three of them residing at Millbridge, and the others living in the West.

Mrs. Wyman was spared many years to be a blessing to her family and passed to the other side in her 80th year.

Interment was in the family lot, June 2, the funeral service being held at the home of her son Edgar. C. E. J.

Witham. — Mrs. Theda B. Witham, wife of Rev. A. H. Witham, was born in Sheldon, Vt., April 1, 1832, and died in Denmark, Me., July 27, 1899.

Sept. 24, 1858, she was united in marriage with A. H. Witham, who outlives her. She and her husband were converted in October, 1855, at Mechanic Falls, and became members of the Methodist Episcopal Church.

Mrs. Witham shared the joys and sorrows of the itinerancy with her husband for a period of twenty-five years or more, always earnest and faithful, a friend and champion of the right, an enemy of the wrong.

She suffered with cancer for many years, but always with resignation. Her life was a testimony to the sufficiency of the grace of God in sorrow and suffering, and her death a triumphant entrance into life.

She leaves a husband, an adopted daughter, two sisters, and many relatives to deeply mourn their loss.

The funeral services were held by the writer in the church at Denmark, July 30. The overflowing church testified to the esteem in which she was held. She has gone home, there to await us. "O death, where is thy sting? O grave, where is thy victory?" H. A. PEARE.

Mostrom. — Johannah Christina (Mattson) Mostrom was born in Aserdahl, Sweden, Feb. 14, 1836, and died in Gloucester, Mass., Aug. 29, 1899.

In 1864 she was married to John August Mostrom, who died in the triumphs of a living faith in April, 1895. To them were born five children, three of whom are still living and are members of the Methodist Episcopal Church.

Shortly after she was married, Mrs. Mostrom heard the Methodist teaching in Sweden, and being convinced that it was the Bible doctrine, she accepted it, was converted, united with the Methodists, and has since lived a faithful member of that church.

She came to America in 1873, and Gloucester has been her home from that time until the angels came and took her to the home prepared for her in heaven. She was one of the original members of the East Gloucester Methodist Episcopal Church, being transferred from the Prospect St. Church when the East Gloucester class was organized in September, 1885. She lived a devoted Christian life and was faithful to class and prayer-meeting as well as the other church services. She was loved by all who knew her and loved most by those who knew her best.

Her last illness was brief, she being confined to her bed but one week. During that time she had a sweet consciousness of the presence of her Saviour. She expressed a desire to go home and be with Jesus. Only a few hours before passing away she repeated with her pastor the twenty-third Psalm and portions of the fourteenth chapter of John's Gospel. She calmly breathed her life away, resting in the arms of the Saviour's love. We all greatly mourn for her, but our loss is her infinite gain. GEORGE L. MINEAR.

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☞ THIS CARD APPEARS EVERY OTHER WEEK.

EMELINE S. HAMLEN INDUSTRIAL HOME FOR GIRLS

REV. GEORGE M. HAMLEN, D. D.

I HAVE been down here now about three weeks, trying to get the "Emeline S. Hamlen Industrial Home for Girls" ready for occupancy by the time our school opens, Sept. 11.

We are right in the midst of the cotton-picking season. Men, women and children find employment while the picking season lasts. Cotton is picked by the hundred, thirty cents per hundred pounds. Expert pickers can make sixty or seventy cents per day.

I am now stopping with a family the father of which is a member of the Alabama Conference, who to get his family food and raiment (such as is common in this country) is compelled to rent land and "make a crop." The family consists of father, mother, two children, grandmother, and a little boy cousin of the father. Every morning since I have been with them, at daybreak the mother gets up and prepares the morning meal, and after prayers all except the grandmother go to the cotton-field, and there beneath a scalding sun, except about two hours in the middle of the day, they toil on for the scantiest reward possible. If our Northern farmers worked as hard as do my poor white brethren here, what grand returns they would get! How many little children, half-grown children, I have seen coming to their homes after spending twelve hours in the cotton-field; tired mothers, going from home soon after sunrise to the field; and delicate girls, all trying to earn twenty five or thirty cents per day. The poor girl, modest and ladylike, has a "powerful poor chance" in this land of sunshine and bloom.

Days and nights are hot. We sleep, when we sleep, with all doors and windows wide open, and some of us take our "pallets" outside and under the veranda seek "tired nature's sweet restorer," but we do not always find it. That dear apostle who fought beasts at Ephesus would have complained more bitterly if he had had to fight flies innumerable and dear little gnats with their silvery wings that seem to want to get only in your eyes.

We hope the Home will be full this term, but we need a little more help. If somebody would furnish three or four more rooms at $25 each, we would be pretty well fixed. It is a grand chance for a small investment that would help brighten the lives of many. I wish all who read this would visit us this winter. Write me and I will tell you how to reach us.

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The Conferences

[Continued from page 1185]

afternoons in a grove in the north part of the town during July and August, and some work has been done in the south part with Italians, Hungarians and Finns. July 4, the Epworth League adopted Bishop Mallalieu's suggestion, and spent the day in a grove two miles away, enjoying a patriotic program and appropriate games. Sunday, July 16, the pastor was given a surprise in being presented with a sum of money and the request to represent the Epworth League as their delegate to Indianapolis. The following morning he began the trip *via* Boston, Montreal, Toronto, Niagara Falls, and Detroit, returning the same way July 29, and presented a report of the fourth International Convention at a reception given him Monday evening, July 31, by the local League.

During the last two months about a dozen persons have sought Christ, and the spiritual interest has been well sustained. The largest number of Clinton people for many years attended the camp-meeting at Sterling, the society house being filled to overflowing, and a company of ten young people occupying a cottage. The Clinton house enjoyed two daily services, which were not only largely attended, but seasons of unusual power. The concluding meeting on Friday night beginning at 8 30 continued until midnight, with several conversions and an impressive consecration service. Edward R. Leslie, a member of the church, who has been associated with the Crusaders for several years, has entered the school at Northfield, preparatory to a course at Boston University. The Clinton Church not only aims to be "a place to work in, but a force to work with," and by its special evangelistic methods has demonstrated the possibility of well-attended and enthusiastic meetings during the season of the year when extra religious work is not considered feasible.

Lynn District

Lafayette St., Salem.—Rev. and Mrs. Dillon Bronson were given a most hearty and generous welcome and reception upon their return from their tour abroad, in the vestries of the church, the evening of Sept. 6. W.

Springfield District

Springfield Preachers' Meeting.—At the Springfield Preachers' Meeting, composed of the preachers of the Springfield District and adjoining Conferences, held at Trinity Church, Sept. 11, the following minute on the death of Rev. George F. Eaton, D. D., former presiding elder of the Springfield District, was adopted: "In the death of Dr. George F. Eaton the New England Conference has lost one of its most faithful and useful members, and every Methodist preacher a warm personal friend. We honor him for his noble Christian manhood and for his devoted and successful service. We deeply mourn his loss. We shall ever treasure his memory. With tenderest sympathy we remember his family in this great bereavement, and especially his widow in this hour when physical suffering is joined with crushing sorrow, and earnestly pray that divine comfort may be theirs in fullest measure."

The Meeting also "expressed its approval of the attitude taken by the editor of ZION'S HERALD in his exposure of the official wrong-doing of General Secretary Schell, and the earnest hope that it may bring about the resignation or removal from office of one who has by his conduct forfeited his right to lead our young Methodist host." F. M. ESTES, Sec.

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THE prompt indorsement of Rev. Dr. Schell by the Northwest Indiana Conference of the Methodist Episcopal Church will be apt to raise the question, especially in the minds of the irreligious: "What is the Christian Church coming to?" Rev. Dr. Schell is the officer of the Epworth League who made a secret contract with a musical composer in Chicago whereby he was to make illicit monetary gains from the sale of sacred song-books, hymnals and various gospel literature for the young. Schell has been publicly denounced by Rev. Dr. Charles Parkhurst of ZION'S HERALD; and Rev. Dr. Buckley in last week's *Christian Advocate* reviewed his case in a way to carry conviction that the Western divine is no fit person to have charge of the sacred literature of the Epworth League. The Indiana Conference, however, indorses Dr. Schell. But that is only one Conference out of 100 in the whole Methodist Church, and its action settles nothing. We doubt that Schell can "work" the Board of Control of the Epworth League, or the General Conference of the Methodist Church, as he has worked the Annual Conference of Northwest Indiana. It may be observed in passing that Dr. Schell was present at the Indiana Conference and delivered an eloquent missionary sermon.—*Springfield Republican.*

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